

BIBLE MANUAL

FOR TEACHER TRAINING CLASSES
AND BIBLE CLASSES



Class BS600

Book .K7

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BIBLE MANUAL.

Introductory Course on the Bible

FOR TEACHER TRAINING CLASSES
AND BIBLE CLASSES.

By

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Under supervision of the Board of Education
of the Synod of the Northwest of the Reformed Church
in the United States.

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PREFACE.

No other work in the church is greater than the religious instruction of the children. Since our modern system of education has banished the Bible from our public schools, the education of children in the Word of God is entrusted chiefly to the Sunday schools. Only a limited number of children have any religious training other than that offered by the church school. The realization of this fact has awakened the church to the urgent need of trained teachers, resulting in the formation of Teacher-Training classes. A number of courses have been prepared for such classes, the most recent being "The New Standard Teacher Training Course," a normal course dealing with the "How" of teaching, rather than merely the contents of it.

In this "Bible Manual" an introductory course on the Bible is offered, which it is hoped will be welcomed by those who desire a more complete course on the Bible than the former First Standard course, for whom however the New Standard course seems too difficult. This Manual may also be used to advantage in catechetical classes and Adult Bible classes.

The author of this "Manual" gives it, neither as a work wholly original, nor as a compilation from the writings of others. While he availed himself of the ideas of others as far as he thought them adapted to his purpose, yet on every subject contained in the book he has thought for himself and done more or less original work.

Grateful acknowledgment is hereby expressed to Prof. H. A. Meier, D. D., Prof. E. A. Hofer, D. D., Rev. D. W. Vriesen, D. D. and Rev. H. T. Vriesen, for loaning the author various books and offering valuable suggestions; particularly to Prof. F. Grether, D. D., who placed the results of his study of the Biblical figures of speech at our disposal and with conscientious care reviewed the manuscript.

May our blessed Lord and Master, Jesus Christ, let His blessing rest upon this volume as it goes forth to acquaint our young people with the spiritual wealth, the wondrous sweetness, the beauty and power of the Scriptures.

E. G. KRAMPE.

INTRODUCTION.

A Christian without a Bible is but a poor wretch; but the mere possession of a Bible as a volume or an ornament for the library table is by no means sufficient. Such possession of the Bible is no guaranty of salvation, nor will it, in some magical way, give protection against "the pestilence that walketh in darkness and the destruction that wasteth at noonday." A Christian, having the Bible and not knowing its contents, is like the heir of a great estate living in poverty because the testament of his father is still under seal. The cabinet containing the precious document avails him nothing, though he have it daily before his eyes; he must know the contents of the will. Just so a Christian must know the contents of his Bible if it is to prove a blessing to him.

No text-book on the Bible can take the place of the Bible itself. The purpose of this manual therefore is not to displace the sacred volume, but to awaken the mind of the reader and to assist him to become the possessor of the spiritual wealth of that volume. The author's aim was not merely to tell the reader many interesting facts *about* the Bible, but to help him to know much *of* it, that he might grasp the wonderful message conveyed by the words of this sacred book—the message of God's love to sinners and their salvation in Christ Jesus.

This manual is based upon our most sacred faith, accepting the Bible, as it offers itself. The author has not followed the caviling methods adopted by some "critics" and self-styled "scholarly interpreters" of modern times, who first rend the Bible into a multitude of fragments and then piece these fragments together in checkered fashion according to their own design, thus bewildering the minds and undermining the faith. He is "not ashamed of the gospel of Christ" and believes that the Bible, as we have it, is the Word of God.

Since the study of the Bible is necessarily excluded from the

course of study in our public schools, the State relies upon the *church* to take care of the instruction in religion. Hence the church has a sacred duty to perform in the training of men, not only as children of the kingdom of heaven, but also as Christian and loyal citizens of the United States. The number of those living amongst us without God and without hope is deplorably large. Therefore the church must be the "salt of the earth" and "the light of the world," and this she can be only if she instils the principles of Christianity into the growing generation.

But how can Christian training be given without the Bible? Or of what value is a rambling and superficial study of the Bible? Alas, the number of Sunday School teachers to whom the Bible is a sealed book, is only too great! But how can one teach others, if he himself knows nothing? It is hoped that this manual will prove helpful in the formation of classes in Sunday Schools and Young People's Societies for a systematic study of the Bible. The author has endeavored to avoid all technicalities, which only tend to create a wrong conception of the Bible, and which deaden the interest and cause intellectual indigestion.

The Bible is like a well arranged garden, full of lovely flowers and savory fruits; it is like a mine, in which most precious treasures are hidden. If perchance this manual will aid any reader of the Bible in gathering these flowers and fruits and in discovering these treasures, the purpose of the author, Rev. E. G. Krampe, will have been fully accomplished.

F. GRETHNER.

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INTRODUCTORY LESSON.

(This lesson should be read and discussed at the first meeting of the class. It should then be carefully studied at home.)

A WORD TO THE TEACHERS AND THE CLASS.

That well-known anti-infidels lecturer, Dr. Hastings, says in one of his lectures: "The trouble with most people is that they know too much *about* the Bible and *not enough of it*." This is a true saying—true, also, of many teachers in our Sunday Schools; alas, but too true.

Helps for the study of the Bible are necessary; nor is there any lack of them. But no helps can take the place of *personal study*. A teacher will never succeed in training his pupils to stand fast upon the sure foundation of the Faith in Jesus Christ unless he himself studies diligently in the *Scriptures*. Of course, the teacher must pursue other studies besides the study of the Bible (and the more faithfully he uses his Bible the more clearly he will realize this), but his need of *Bible study* will **never cease**.

But not only the teacher, but also the *pupil* must read the Bible diligently and intelligently. Hence, it is an essential part of Christian, and especially of religious, training to instruct the pupil properly and intelligently to read his Bible. No period of instruction in the Sunday school can be said to have fully achieved its aim if it have not aided to some extent in the accomplishment of this purpose. We may consider the Bible from whatever viewpoint we will—as "Revelation," as "Moral Law," as "The Bread of Life," as "The Light of the World" or as "The Sword of the Spirit"—in every

instance it remains an indisputable fact that the full blessing will come to those only who themselves use this Word of God, and so become possessors of its spiritual wealth.

Teaching is not Training; Christian education cannot be accomplished by the mere teaching of the Christian doctrines. The doctrine, or truth, that a young man shall cleanse his way by taking heed thereto according to the Word of God must indeed first *be taught*; but his teaching must be accompanied by the demonstration *how* the young man must use this Word as a lamp unto his feet and as the sword of the Spirit. The most interesting and thorough description of this sword of the Spirit will avail him nothing unless he takes hold of it himself and is trained how to use it.

The Bible, however, is not only the weapon of the Spirit for valiant men. It is also the "*Bread of Life*," the "*Sincere Milk*" by which our children and young people must be nourished if they are to grow "unto the measure of the stature of the fulness of Christ." Not only for men, but also for young people and children, the Bible is the law of conduct, the **Gospel**, the **power of God and the wisdom of God**.

Hence, our young people must be trained betimes in the *use of the Scriptures*, and it is the teacher's duty, as well as privilege, to give them this training. If this truth were taken to heart, many of our S. S. teachers would see better results of their labors. In the measure in which the pupil becomes acquainted with his *Bible* (not the lesson leaves) it will become more precious to him, and he will learn to *love* it, and the determining influence of this book will be established; for it is what a man knows and *loves*, that exercises the greatest and most lasting influence upon him.

NOTE 1. Before taking up the study of the following lessons, the students should read *supplementary Lessons* 1 to 5. (Part VI.)

NOTE 2. The leader of the class should assign some *Supplementary Lessons* as collateral reading along with the regular lessons.

PART ONE.

SUMMARY OF THE BOOKS OF THE BIBLE.

A. Contents of the Books of the Old Testament.

Lesson 1.

THE PENTATEUCH.

1. Though the Bible is a collection of Scriptures, written by various authors and at different times, yet together these Scriptures form a *unit* in which one fundamental thought is clearly evidenced. The Bible has a certain, specific purpose in view, each of its books serving in its own manner to achieve this purpose. This of course does not exclude that each book of the Bible has its own special purpose. Just as in a large building each apartment is designed for its own purpose and yet all apartments together serve the purpose of the whole building, so each book of the Bible has its own purpose and still serves the purpose of the whole Bible.

2. The purpose or object of the Bible is expressed in the one word **Revelation**. This is clearly seen in its very first verse: "In the beginning God created heaven and earth." These words indicate that the Bible purposes to reveal **what God has done**, the activity of God, and before the first chapter comes to a close it becomes evident that **man** is the object of this activity; and by the time we have read to the close of the third chapter the purpose of the Bible has been clearly stated. *This purpose is: To reveal unto us what God has done for the salvation of mankind.* To do this, the Bible of

course must also mention many other things, especially concerning the actions and conduct of man.

To read the Bible with understanding, we must keep this purpose, this object in view; because every book of the Bible serves this purpose, each in its own way.

3. A short summary of the contents of each book will prove a great help for understanding its message. Such summaries are given in the following lessons, 1-17. The student must never forget that these suggestions are given merely as *an aid to his own study of the Bible*. They are not to be used *instead* of the Bible but only *in connection with the Bible*, otherwise they will not bring a blessing.

4. *The Pentateuch*. This name is given to the first five books of the Bible, which are also called "The Five Books of Moses." In the Hebrew manuscripts these books were written on one scroll, which the Jews called: "Thora" (the law) or "The Law of Moses." The name "Pentateuch" is derived from the Greek and means "The five-volumed book."

5. The *Author* of the Pentateuch is *Moses*. In this, the ancient historians, Jewish, Gentile and Christian, agree. Some modern critical scholars have sought to disprove this; but their endeavors have only served to establish the fact, that Moses is the author and at God's command "wrote all the words of Jehovah." (The closing words, reporting the death of Moses, were probably added by another author.)

6. The *names* given to the five books of the Pentateuch in our English Bible are derived from the Greek version (LXX.) These names allude to the contents of the various books. In the Hebrew Bible these books are named according to the words with which they begin, "Bereshith," "Elleh Shemoth," etc.

7. The *contents* of the Pentateuch can be briefly summarized thus: A record of God's deeds for the salvation of man-

kind, from the origin of the human race until the death of Moses. We learn here, how God, after man, by willful disobedience caused his own misery, prepared the way for man's deliverance by choosing unto himself a "chosen people," and how He prepared this people by the giving of the law of religious services etc., and how in the development of this people, the way was prepared for the salvation of mankind.

QUESTIONS.

In what relation do the books of the Bible stand to the whole Bible, in respect to their aim and object?

What is the main object of the Bible?

Why is it necessary to keep this object in mind when reading the Bible?

Of what value is a summary of the contents of the books of the Bible?

How must they be used in order to prove a blessing?

Explain the origin and meaning of the words "Pentateuch," "Law."

Why are we justified in saying that Moses is the author of the Pentateuch?

Whence did the names of the five books of the Pentateuch originate?

State in a few words the summary of the contents of the Pentateuch.

Note 1. If desired, this and the following lesson may be studied as one.

Note 2. If there are students in the class who are not acquainted with the names of the books of the Bible, the leader should assign Supplementary Lessons 1 and 2 for special study.

Lesson 2.

The Pentateuch—(Continued).

GENESIS. (Abbr. = Gen.)

1. **Name:** The name "Genesis" refers to the contents of the book and means "origin" or "beginning."
2. **Author:** The author is Moses, the greatest prophet of the Old Testament.
3. **Contents:** The contents may be divided into two main parts:
 - a. History of the human race from creation to the dispersion of Noah's descendants.
 - b. History of Israel, from Abraham to the death of Joseph.

As the "Book of origin," it reports:

- a. The creation of the world and origin of the human race.
 - b. The origin of sin and corruption.
 - c. God's first covenant with man.
 - d. The first promise of grace.
 - e. The beginning of the history of Israel.
4. **Important Passages:** 1:1; 1-27; 3-6; 3-14 and 15; 4:6 and 7; 6:8 and 18; 7:21-24; 8:21 and 22; 10:32; 11:8; 12:1-3; 15:6; 22:16-18; 28:12-15; 32:28; 49:10.
 5. **Principal Persons,** (chief characters): Adam and Eve, Cain and Abel, Noah, Abraham, Isaac, Jacob, Joseph.

6. **Central Thought:** God "hath chosen us in Christ before the foundation of the world," therefore this divine will immediately becomes operative in the history of mankind after the Fall, and is carried out, step by step, in a continuous succession of generations.

EXODUS. (Abbr.=Exod.)

1. **Name:** The name signifies "departure."
2. **Contents:** History of the development of the descendants of Jacob.
 - a. Remarkable numerical increase of the Israelites.
 - b. Israel's oppression under Pharaoh.
 - c. History of Moses.
 - d. The plagues of Egypt.
 - e. Institution of the Passover.
 - f. The Exodus
 - g. Giving of the law at Mt. Sinai.
3. **Important Passages:** 1:7, 13, 14; 2:10; 3:7-10; 12:13, 14; 14:14; 19:5, 6; 20:1-17.
4. **Principal Persons:** Pharaoh, Moses, Aaron.
5. **Central Thought:** The deliverer and leader of the people is the *Lord God, Jehovah*. After giving Israel an independent position alongside of other nations by the deliverance out of bondage. God then, by the giving of his Law, sanctified Israel to be *Jehovah's chosen people before all other nations*—God's gracious act of deliverance and salvation.

LEVITICUS. (Abbr.=Lev.)

1. **Name:** The name signifies "Order of the Priests" and refers to the main part of the contents.

2. **Contents:** The greater part of the book consists of laws and ordinances (especially concerning sacrifices).
 - a. Laws concerning the sacrifices in general.
 - b. Consecration of Aaron and his sons to the priesthood.
 - c. Transgression and punishment of Nadab and Abihu.
 - d. Laws and ordinances pertaining to personal, civic and national life.
 - e. Story of a blasphemer and his punishment.
 - f. Laws pertaining to civil life.
3. **Important Passages:** 10:3; 12:45; 19:2, 3, 18; 23:3.
4. **Central Thought:** God being holy, can dwell only among an holy people; man's communion with God therefore depends upon his atonement and purification.

NUMBERS. (Abbr.=Num. or Numb.)

1. **Name:** The name refers to the two numberings of the people which are mentioned in this book.
2. **Contents:** The contents of the book are historical and describe the journeyings of Israel in the wilderness.
 - a. Preparations for the journey to Canaan.
 - b. Journey from Sinai to the border of Canaan; spies; disobedience and punishment of the people.
 - c. Special events of the journeyings: Rebellion of Korah; Aaron's flourishing rod; Water from the Rock; Aaron's death; Fiery serpents.
 - d. Story of Balaam.
 - e. Joshua consecrated to be Moses' successor.
 - f. Victory over the Midianites.

3. **Important Passages:** 6:23-26; 9:15-17; 12:6-8; 23:19; 24:17.
4. **Central Thought:** God educates, judges and purges his people, keeping his faith in spite of all infidelity of the people. God's pardoning grace assures the people of his help.

DEUTERONOMY. (Abbr.=Deut.)

1. **Name:** The name signifies "The second law" and was applied to the books, because it again impresses the law upon the minds of the people.
2. **Contents:** The book is almost entirely composed of addresses of Moses to the people.
 - a. First address: A retrospect. (Ch. 1-4.)
 - b. Selection of the cities of refuge.
 - c. Second address: The Ten Commandments are the basis of God's covenant with his people and the condition of salvation.
 - d. Third address: Blessings and cursings; renewal of the covenant.
 - e. The song of Moses, his blessing, his death and burial.
3. **Important Passages:** 6:4, 5; 7:6-8; 18:15; chapters 28, 32 and 33.
4. **Central Thought:** Love to God and our neighbor is not only the *sum* of the law, but also the *fulfillment* of the law. In doing the will of God there is eternal life, but love alone produces true obedience.

QUESTIONS AND EXERCISES.

Study carefully the summary of the books of the Pentateuch, especially the central thought of each book.

Look up the passages indicated and compare them with these central thoughts.

Compare the summaries given in this lesson with the general summary of the Pentateuch in the previous lesson and with the purpose and aim of the whole Bible.

Now state, whether in your opinion, the aforementioned purpose of the Bible is proven by these summaries of the books thus far studied.

In your reading, note carefully the incompleteness of the histories of individuals though they give minute details in certain matters. Can you discover a reason for this in the purpose of the Bible?

Can you discover a special reason for the genealogies found in these books?

Lesson 3.

THE HISTORICAL BOOKS OF THE OLD
TESTAMENT.

1. The contents of the next twelve books, after the Pentateuch, are almost entirely of an historical nature. They record the history of Israel, covering a period of about 1,000 years. The order in which the books occur in the Hebrew Bible differs from the order observed in the English Bible. In the Hebrew Bible, six of these historical books were classified with the prophetical books under the title of "*Former Prophets*," not only because they record the deeds of the prophets, but also because Jewish tradition regards the prophets as the authors of these books.

2. The historical books, however, do not only contain the fascinating history of an ancient people: they display before our mental vision most vividly, the great purpose of God's providence. Throughout the whole account of bloody warfare, apostasy, oppression and miraculous deliverance of the people, there is woven as a golden thread, the allusion to the glorious power, wisdom and mercy of Jehovah. And as we study these Scriptures more carefully we see more clearly that it was the object of the authors *to emphasize just this governing power of God*; we also realize that these men were *inspired of God*.

JOSHUA. (Abbr.=Josh.)

1. **Name:** The name does not refer to the author, but to the hero of the book.

2. **Author:** The author of the book is not known. The ancient Jewish and Christian commentators held the view that Joshua himself was the author.
3. **Contents:** A description of the conquest of Canaan by the Israelites and the renewal of the covenant.
 - a. God's command to conquer the land.
 - b. Crossing the River Jordan.
 - c. Capture of Jericho and Achan's sin.
 - d. Other conquests.
 - e. Division of the land by lot.
 - f. Gathering of the people; renewal of the covenant.
4. **Important Passages:** 1:5-9; 3:5, 10, 17; 4:20-24; 5:13-15; 7:13; 8:30-35; 10:12-14; 21:45; 24:15, 18.
5. **Central Thought:** God is faithful, and ever true to his promises.

JUDGES. (Abbr.=Judg.)

1. **Name:** The name is derived from the contents of the book which gives the history of the judges, rulers and leaders of the people.
2. **Author:** The author is unknown. Jewish tradition ascribes the book to Samuel.
3. **Contents:** The book gives a description of the condition of Israel during a period of 250-450 years after the time of Joshua.
 - a. The conditions in Israel during the time of the judges.
 - b. The deeds of the judges: Othniel, Ehud, Shamgar, Deborah and Barak, Gideon, Abimelech, Thola, Jair, Jephthah, Ebzan, Elon, Abdon, Samson.
 - c. Idolatry of the Danites.
 - d. War against the tribe of Benjamin.

4. **Important Passages:** Ch. 2; 5:31; 6:16; 7:2; 8:23; 9:8ff; Ch. 11; 21:25.
5. **Central Thought:** Apostasy invariably brings punishment from God; nevertheless when the people repent, God sends them a saviour. On the one hand the book testifies of the disobedience of the people, on the other hand it reveals God's wonderful patience and mercy.

RUTH.

1. **Name:** The book bears the name of the heroine of the story, an ancestress of David and Christ.
2. **Author:** The author, as also the time in which the book was written, is not known; Jewish tradition mentions Samuel as the author.
3. **Contents.** A most beautiful story from the times of the judges. Ruth, the **Moabitess**, prompted by love and fidelity to Naomi, her mother-in-law, leaves her home and country, and with the whole ardor of her love joins herself to the people of Israel, and with a believing heart accepts Israel's God as her God. Her faith is rewarded in that she, the descendant of a Gentile nation, in the providence of God becomes an ancestress of the Saviour.
4. **Important Passages:** 1:16 and 17.
5. **Central Thought:** The condition of citizenship in the kingdom of God is not "nationality," but believing devotion and surrender to God.

QUESTIONS AND EXERCISES.

Why are the 12 books following the Pentateuch, called *historical books*?

What peculiarity is evident in the manner in which the authors relate the historical events in these books?

What purpose of the authors is evidenced by this peculiarity?

What does this teach us in respect to the Inspiration of the Bible?

Study carefully the outlines of this lesson, especially the "central thoughts."

Do not fail to look up the passages indicated.

Note especially how the last verses of the book of Ruth refer to King David. Can you find any special significance in this?

Lesson 4.

HISTORICAL BOOKS OF THE OLD TESTAMENT.
(Continued.)

THE BOOKS OF SAMUEL. (Abbr.= I. and II. Sam.)

The two books of Samuel were originally regarded as one in the Hebrew Bible. The division into two books was adopted from the Greek LXX. version.

1. **Name:** The name does not indicate the author, but the chief character of the first part—Samuel—the great *Reformer* and *Prophet*, by whom God established the *kingdom* in Israel.
2. **Author:** The author is unknown. No doubt Samuel gathered much of the historical material of these books (compare I. Chron. 29:29) which, with other matter, was used by some later compiler.
3. **Contents:**

Book I.

- a. Samuel's childhood and God's call.
- b. The wickedness of the sons of Eli.
- c. God's punishment of Eli, his sons and Israel.
- d. Samuel's work as Judge.
- e. Saul anointed to be the first King of Israel.
- f. Saul's disobedience; David's anointing.
- g. History of Saul and David until the death of Saul.

Book II.

- a.* David, King over the tribe of Judah.
 - b.* David, King over Israel.
 - c.* David's sin, repentance and punishment.
4. **Important passages:** I. Sam. 2:6, 7; 3:10, 18; 7:12; 8:7; 16:6; 15:22, 23; 16:7; 17:45.
- II. Sam. 7:12-16; 12:13; 23:1-7.
5. **Principal characters:** Hannah, Samuel, Eli, Saul, David, Jonathan, Absalom, Joab, Nathan, Gad.
6. **Central thought:** God himself, Jehovah, is the King of Israel; only that king whom the Lord chooseth and who remains loyal to the Lord, will be blessed by Him.

THE BOOKS OF KINGS. (Abbr.=Ki.)

These books are also regarded as one in the Hebrew Bible.

- 1. **Name:** The name describes the contents—the history of the kings of Israel from David until the captivity of Israel.
- 2. **Contents:**

Book I.

- a.* History of King *Solomon*, with special reference to the building of the *Temple*, the wisdom and glory of Solomon.
- b.* Solomon's sin and death.
- c.* *Division of the Kingdom* during the reign of Rehoboam.

d. History of the divided kingdom.

1. The kingdom of Judah under Rehoboam, Abia, Asah, Jehoshaphat.
2. The kingdom of Israel under Jeroboam, Nadab—to Ahab, Ahaziah.
3. The Prophet Elijah.

Book II.

- a. Elisha the prophet, successor to Elijah.
 - b. History of Israel, its decline and ruin.
 - c. History of Judah until the Babylonian captivity.
3. Important passages: I. Ki. 3:11-14; 8:27-29; 18:21; 19:11ff. II. Ki. 6:16; 14:9.
4. Principal characters:
- a. The principal *kings of Judah*: Solomon, Rehoboam, Jehoshaphat, Ahaziah, Queen Athaliah, Joas, Ahaz, Hezekiah, Manassah, Josiah, Zedekiah.
 - b. Kings of *Israel*: Jeroboam, Ahab, Jehu.
 - c. The *prophets*, **Elijah** and **Elisha** should be noted especially.
5. Central thought: "Righteousness exalteth a nation; but sin is a reproach to any people."

THE BOOKS OF CHRONICLES. (Abbr.=Chron.)

These books also form one book in the Hebrew Bible. According to Jewish tradition, Ezra was the author; yet this cannot be determined.

1. Name: The name signifies "Historical Records."

2. **Contents:** A history of the kingdom of Israel. Much of that which is recorded in the books of Samuel and the books of Kings, is repeated; much, however is omitted and some matters are related more minutely. Only the history of the kingdom of *Judah* is recorded in these books and that from a Levitical point of view.
 - a. Genealogies from Adam to David.
 - b. History of David, especially mentioning his acts pertaining to the matter of public *worship*.
 - c. History of Solomon, especially the building of the *temple*.
 - d. History of Judah until the exile.
 - e. Proclamation of Cyrus, King of Persia.
3. **Important passages:** I. Chron. 17:11-14; 29:10-20; II. Chron. 1 to 9 (Temple); 14:10; 20:20; 36:20-23.
4. **Central thought:** The rule of God in Israel, symbolized by the temple and its service, is the salvation of the people. Apostasy brings ruin.

QUESTIONS AND EXERCISES.

1. Compare carefully the books of Samuel, Kings and Chronicles, and
 - a. Note the fact that they all speak of the *kingdom* of Israel. Can you find in this a fulfillment of God's promise to Abraham?
 - b. Note the difference in these three groups of books. Describe this difference.
2. Name the three chief characters in the I. Book of Samuel.
3. Who, in your opinion, are the chief characters in the II. Book of Samuel? Give a reason for your opinion.
4. Can you find, in the history of Samuel, Saul and David, a proof that the "Central Thought" has been correctly stated?

5. Mention two of the most important incidents recorded in the books of the Kings.

6. Name the most important Kings of the two kingdoms, Israel and Judah; the two most important prophets.

7. Is there any significance in the genealogies in the I. Book of Chron. in respect to the first promise to Adam?

8. Note where you must look for the records about Samuel, Saul, David, Solomon, the building of the temple, the division of the kingdom, the downfall of Israel and the exile of Judah.

Lesson 5.

HISTORICAL BOOKS OF THE OLD TESTAMENT.

(Continued.)

THE BOOK OF EZRA. (Abbr.=Ezr.)

1. The **Name** of this book is derived from its *author*, who at the same time is the chief character mentioned in the book.
2. **Contents:** Return of the Jews after the Babylonian captivity.
 - a. First return under Zerubbabel and Joshua.
 - b. Rebuilding of the temple.
 - c. Second return under Ezra.
 - d. The work of reformation and restoration under Ezra.
3. **Important passages:** 1:1-11; 3:10-13; 6:9-22; 9:1-15; 10:2-5.
4. **Central thought:** The Lord surely keeps his promises; but salvation comes to God's people only when they keep the law.

NEHEMIAH. (Abbr.=Neh.)

In the ancient Hebrew Mss. this book and the book of Ezra are regarded as one.

1. The **Name** indicates the *author* and *chief character* of the book.
2. **Contents:** The rebuilding of the walls of Jerusalem.
3. **Important passages:** 1:4-11; 2:17, 18; 4:14; 4:17-20; 6:11-14; chap. 8.

4. **Central thought:** The "Hand of God" is good upon his people, even upon his erring people; by the goodness of God the people are to be led to repentance.

ESTHER. (Abbr.=Esth.)

The book describes, in a measure, the condition of the Jews who did not return to Jerusalem but remained in Persia, and thus it forms a counterpart to the books of Ezra and Nehemiah.

1. **Name:** The book derives its name from the heroine of the story, Queen Esther.
2. The **Author** of the book is unknown.
3. **Contents:** The history of the origin of the Purim feast, which the Jews observed in commemoration of the deliverance recorded in this book.
 - a. Esther, a Jewish maiden, becomes Queen.
 - b. Haman, the King's favorite, resolves the destruction of all Jews.
 - c. Downfall of Haman; the danger removed.
 - d. Institution of the Purim feast.
4. **Important passages:** 9:26ff. (The name of God occurs nowhere in this book.)
5. **Central Thought:** He that keepeth Israel, neither slumbereth nor sleepeth; yea even the princes of the Gentiles must serve Him in the interest of His people.

QUESTIONS.

What portion of the history of Israel do we find in the books of Esra, Nehemiah and Esther?

How do the books of Esra and Nehemiah prove that God fulfills His promises?

Mention three important occurrences recorded in the book of Esra.

What was the great task of Nehemiah?

What is the object of the book of Esther?

REVIEW.

Test Questions on the Historical Books.

Name the historical books of the Old Testament.

Why are these books called "Historical"?

What purpose of God is revealed in these books?

What portion of Sacred History is recorded in the pentateuch?

What book marks the close of the second period?

Make your own outline of the Old Testament history according to the following headings:

I. From Adam to Abraham.

II. From Abraham to Joshua.

III. From Joshua to Saul.

IV. From Saul to the Captivity.

Lesson 6.

THE POETICAL BOOKS OF THE
OLD TESTAMENT.

The books of this group are also based upon that which God has revealed by word and deed; yet they do not merely record these words and deeds, but also deduct certain principles and doctrines from them. These books teach us how the men of God *understood* and *interpreted* the marvelous acts of God. The study of these books is especially important for the understanding of the thought and sentiment of the Hebrew people. The books are called "Poetical" on account of the form in which they are written in the Hebrew language.

JOB.

1. **Name:** The book derives its name from the hero of the narrative. It is a didactic poem which no doubt is based upon actual occurrences.
2. The **Author** of the book is unknown.
3. **Contents:** In the form of a dialogue, the book discusses the question: *why the righteous must suffer*.
 - a. Introduction: Job's character, piety and tribulations; his wife and friends.
 - b. Discussion between Job and his friends: The friends argue that Job's affliction is a punishment for his sin; Job protests his innocence and maintains his righteousness.
 - c. The question decided: Jehovah himself appears and speaks to Job; Job repents.

- d. Close: The Lord grants Job greater prosperity than he had before.
4. Important passages: 1:21; 2:10; 5:17-19; 10:25; 27:6; 28:12; 28:28; 34:11-12; 38:8-11.
5. Central Thought: According to the righteousness and wisdom of God, tribulations must serve to test and establish our faith in all patience.

THE PSALMS. (Abbr.=Ps. or Psa.)

1. Name: The psalms are religious hymns and were sung to an accompaniment of musical instruments. The term *Psalter* denotes a collection of such hymns. The Psalter contains 150 hymns composed by devout men of God of the Old Testament. Only 100 psalms mention the author; David is mentioned 73 times, Asaph 12 times, the Sons of Korah 11 times, Solomon 2 times, Heman once, Ethan once, Moses once.

The Psalter consists of five books which close with the following psalms: 41, 72, 89, 106, 150. (Mark the closing verses of these psalms.) The five books of psalms form the counterpiece of the five books of Moses. In the pentateuch we have the *Law* stating God's demands upon the congregation; in the five books of psalms we have the answer of the congregation to these demands in its *confession*.

In the Hebrew, some psalms are alphabetical, viz. Ps. 119, eight stanzas with A, B, etc.

2. Contents: The psalms speak of God and the revelations of His goodness, justice, mercy, glory and power; they speak of His wondrous deeds and precious words; we find here the most wonderful hymns of praise, the most touching prayers of repentance, the

most fervent hymns of faith and hope. There is hardly a condition of human life for which there is not a fitting expression in the psalms. Especially for tempted, suffering and burdened souls, the psalter has always proved an inexhaustible source of comfort.

3. **Important passages:** The following psalms should be noted especially:
 - a. Penitential psalms: 6, 32, 38, 51, 102, 130, 143.
 - b. Psalms of adoration: 8, 19, 29, 65, 104, 118, 148.
 - c. Hymns of faith: 23, 27, 42, 46, 62, 73, 90, 91, 103, 121.
 - d. The glory of the Word of God: 119.
 - e. Messianic psalms: 2, 8, 16, 22, 40, 45, 68, 72, 89, 110.

PROVERBS. (Abbr.=Prov.)

1. **Name:** The book derives its name from Chap. I: 1, and indicates both the contents and also the author.
2. **Contents:** Truth and doctrine for the religious and moral life; a summary of ethical maxims, precepts and admonitions.
 Though the proverbs are not arranged according to a definite order or plan, being merely loosely connected with one another, "like as a string of pearls," yet the contents of the whole book may be grouped as follows:
 - a. True wisdom, its importance, how it is to be sought and acquired.
 - b. How the actions of the *wise* and of the *foolish* are revealed in all stations of life.
 - c. Blessings of wisdom and curse of folly.
 - d. Value of wisdom for the individual, for kings and nations.
 - e. Praise of a virtuous woman.

3. **Important passages:** 1:7, 1:10, 3:5, 6; 3:11, 12; 6:6ff; 8:22; 10:22; 13:7; 13:24; 22:15; 14:34; 18:12; 16:26, 31; 23:26; 25:21, 22; Chap. 31.
4. **Central Thought:** True wisdom is based upon the fear of the Lord, upon piety.

ECCLESIASTES. (Abbr.=Eccl. or Eccles.)

1. **Name:** The name is derived from the title given to the king in the LXX version. The English authorized version translates it correctly in the sub-title "*The Preacher.*"
2. **Author:** Solomon is generally accepted as the author. Some scholars hold the view that some unknown author wrote the book in the time of the later prophets, because in many features it resembles the later books of the Old Testament; but the arguments in favor of this view are far from being convincing.
3. The **Contents** may be divided as follows:
 - a. **Introduction:** The vanity of vanities.
 - b. Solomon's efforts to gain satisfaction, and how his efforts failed.
 - c. **Further study and the result:**
 1. Man's dependence upon God.
 2. The righteous are in God's hand; judgment of both good and evil will surely come.
 3. Piety, from youth until old age, is the wise man's path to happiness.
 - d. **Closing remarks.**
4. **Important passages:** 1:2, 3; 3:1, 12, 13; 7:15; 9:2, 3; 11:9; 12:1; 12:13ff.
5. **Central Thought:** All temporal things are "vanity" and cannot satisfy man. Because the wise man recognizes this fact and knows that there is a time for every-

thing, he is resigned to the will of God ; and, considering the ultimate reward, he makes piety the chief aim of his life.

THE SONG OF SOLOMON. (Abbr.= S. of Sol.)

1. **The Name:** "Song of Songs" is the title in the Hebrew. The title in our English Bible indicates the *author*, Solomon, the king.
2. **Contents:** The book is a didactic poem, dramatic and allegorical, in which Jehovah's love to his people Israel, and Christ's love to his church, is compared to the pure and genuine affection of a bride.
3. **Important passages:** 2:10-13; 8:6, 7.
4. **Central Thought:** The happiness of pure and faithful conjugal love is one of the most noble gifts of the Creator ; its frequent abuse can never annul its sacredness.

QUESTIONS AND EXERCISES.

Why are the books of this group called poetical books?
 In what manner do they differ from the historical books?
 Why is the study of these books important?
 What topic is discussed in the book of Job?
 What is the meaning of the word "psalm"?
 Who is the author of most of the psalms?

Can you give a reason why the Psalter is one of the best loved books of the Bible?

Of what does the book of Proverbs treat?
 What is the central thought of the book of Ecclesiastes?
 Why is the Song of Solomon called an allegory?

Note—Many of the German Bibles contain the apocryphal books, and simple-minded readers are often misled by the superscription: "The Wisdom of Solomon" and by the apparent similarity of the book "The Wisdom of Jesus, the Son of Sirach" to the book of Proverbs. These apocryphal books have justly been excluded from the canon, and it is to be regretted that some Bible Societies still publish them with the Word of God,

Lesson 7.

THE PROPHETICAL BOOKS OF THE OLD TESTAMENT.

1. The word "Prophet" means "*speaker*." The prophets were men whom God called and prepared especially, that they should proclaim *His Word* to the people. They were ministers and messengers of God, by whom God revealed his will and his purpose. The word of God which they proclaimed was partly a word of rebuke, partly a word of promise. On the one hand, it was their duty to impress God's law upon the people and rightly to interpret this law for their times; on the other hand, they must point to the future, proclaiming the ultimate punishment of the sinner and the salvation of the penitent. For this reason, they were also called "*seers*" and their revelations "*visions*." The most important duty of the prophets was to *proclaim the salvation in Christ* and the *coming of the Messiah*. Thus we find that the message of some prophets consists chiefly of exhortation and menaces; in others, the message is mainly prophetic, comforting and encouraging.
2. To understand the prophetic Scriptures, it is absolutely necessary to heed carefully the condition, time and circumstances of their origin, for a great portion of these Scriptures refer specifically to the people of Israel and its particular history. Yet we must *guard against the error*, which is frequently made, to apply these Scriptures *only* to the time of history in which they were written.

3. The order in which the prophetical books are arranged in our Bible is not the order in which the prophets appeared before the people. As far as we can determine, the prophets probably delivered their messages in the following order: Joel, Jona, Amos, Hosea, Isaiah and Micah prophesied before the overthrow of Samaria; Nahum, Zephaniah, Habakkuk, Jeremiah, Obadiah, Ezekiel and Daniel prophesied before and during the Babylonian captivity; Haggai, Zechariah and Malachi prophesied after the return of the Jews from captivity.

ISAIAH. (Abbr.=Isa.)

1. **Isaiah** (Esaias) was the son of Amoz, and lived at Jerusalem during the reign of Uzziah, Jotham, Ahaz and Hezekiah. Very few details of his life are known. His death (possibly martyrdom) probably occurred during the reign of Manasseh. (The name "Isaiah" means "the salvation of Jehovah.")
2. **Contents.** Jewish as well as Christian scholars consider the book of Isaiah the most beautiful piece of Hebrew literature, both on account of its contents and on account of its language. Many modern scholars assume that the last chapters of the book were not written by Isaiah, but by some unknown author. The ancients, however unanimously assign the whole book to Isaiah.

The book consists of two parts:

Part I: The book of *judgment*.

- a. Prophecies against the recreant and rebellious people; the destruction of Assyria foretold.
- b. Prophecies against various foreign nations, especially against Babylonia and Egypt.

- c. Prophecy of God's *judgment against all nations*, but also of a *salvation for all nations*.
- d. Historical notes from the time of Hezekiah.

Part II: The book of *comfort*; restoration of Israel.

- a. Prophecies concerning the deliverance of God's people from captivity.
 - b. Prophecies concerning the coming of the *Messiah*, his *sufferings* and *glory*.
 - c. Prophecies of the last judgment, the new heaven and new earth.
3. **Important passages:** 2:2-4; 4:2-6; 7:14; 9:6; 28:16; 42:1-8; 49:1-6; 50:4-6; 61:1ff; 65:17ff; **Chap. 53**, treating of the sufferings of the Messiah is especially important.
 4. **Central Thought:** Salvation for all penitent sinners comes only from the "Anointed of the Lord," who, as the "Lamb of God" bears the sins of the world.

JEREMIAH. (Abbr.=Jer.)

1. **Jeremiah** was the son of Hilkiah, the priest in Anathoth, a town in the land of Benjamin. In the 13th year of the reign of Josiah, he was called to his prophetic work by the Lord, and he labored in Jerusalem until the city was destroyed by the king of Babylon. His life was one of continual suffering and persecution, because he warned the people of the impending disaster and foretold the destruction of Jerusalem. He lived to see this destruction. Afterwards he was forced by the Jews to go with them to Egypt. The Bible does not mention his death.
2. **Contents:** The prophecy of Jeremiah is mainly a message of impending judgment and an earnest call to repentance. Yet he was also **permitted** to foretell the

return of the Jews out of captivity. The book may be divided as follows:

- a. Calling of Jeremiah, the prophet.
 - b. Nine reprimands and exhortations to repentance.
 - c. Prophecy of salvation and the return from Babylon.
 - d. Historical notes.
 - e. Prophecy against foreign nations.
 - f. History of the destruction of Jerusalem.
3. **Important passages:** 3:12, 6:14; 7:3, 4; 9:23, 24; 14:7, 11, 12; 15:16; 17:9, 10; 23:5, 6; 23:23-29; 25:11, 12; 30:9; 31:2, 3; 31:31-34; 33:15, 16.
 4. **Central Thought:** Disaster is irresistibly coming upon Israel, because Israel has forsaken the Lord; yet the Lord is faithful and true; He will bring his people back again and make with them a new covenant, a covenant of grace, and thus reveal himself as "The Lord, our righteousness."

LAMENTATIONS. (Abbr.=Lam.)

1. **This book** consists of five alphabetic poems or songs, in which the prophet bewails the destruction of Jerusalem, the misfortunes of his people and his own misery; yet he turns his eyes to God and seeks comfort and aid from Him alone.
2. **Important passages:** 3:22, 31, 39; 4:22; 5:19-22.

EZEKIEL. (Abbr.=Ezek.)

1. **Ezekiel** (the strength of God) was the son of Buzi the priest. He was one of those exiles who were carried away captive to Babylon with King Jehoiachin. He labored among the captives as "messenger of God to a stiff-necked people." The scene of his labor was the vicinity of the river Chebar.

2. **Contents:** In a series of visions, allegories and symbolic actions, the prophet, as "watchman," announces the coming judgment of God and the destruction of Jerusalem. Nevertheless, he also has a vision of Israel's restoration and the coming of salvation under the rule of the Messiah. Not without reason did the Jews regard this book as one of the most difficult books in the Hebrew canon. No person under 30 years of age was permitted to study it.

The contents of the book may be divided as follows:

- a.* Ezekiel's vision of the glory of God.
 - b.* Prophecies concerning God's wrath against Israel.
 - c.* Prophecies against seven foreign nations.
 - d.* Prophecies concerning the mercy of God.
 - e.* Ezekiel's vision of the stream of living water flowing from the new sanctuary.
3. **Important passages:** 3:17, 9:4; 11:19, 14:14; 17-22; 18:19; 18:23; 33:11; 34:11; 34:23; 37:24; 36:26, 27; 47:1ff.
4. **Central Thought:** By the judgment of Israel, by the restoration of God's people, and by the judgment of their enemies, all the world may see that God is the Lord before whom all must bow down.

DANIEL. (Abbr.=Dan.)

1. **Daniel** (God is my judge), a noble and devout young man, when still a boy, was carried away captive in the third year of Jehoiakim, and educated and trained at the court of Nebuchadnezzar, King of Babylon. Being exceptionally talented and blessed of God, he attained a most influential position at the king's court. He lived and labored during the whole of the Babylonian exile, to the third year of King Cyrus, and no doubt was instrumental in promoting the Jews' return from captivity.

2. **Contents:** The book is written partly in Hebrew, partly in Aramaic; and it consists mostly of visions and their interpretations. Many of the prophecies in the New Testament, especially in the book of Revelations, are based upon the prophetic words of Daniel. The contents may be analyzed as follows:
 - a. Historical items from the life of Daniel and his friends; Nebuchadnezzar's dream; wonderful preservation of Daniels' three friends.
 - b. Second dream of Nebuchadnezzar, its interpretation and fulfillment.
 - c. Belshazzar's impious feast; Mene, Mene!
 - d. Daniel in the lions' den.
 - e. Daniel's vision of the four kingdoms.
 - f. Daniel's prayer and confession.
 - g. Other visions and prophecies concerning the end of the times.
3. **Important passages:** 1:8, 9; 2:22; 2:44, 45; 3:16-18; 4:14; 4:34; 5:25-28; 6:26, 27; 7:13, 14; 9:24-27; 12:1ff.
4. **Central Thought:** The kingdom of God triumphs over all the kingdoms of the world.

QUESTIONS.

Define the word "Prophet."

What other name was given to the prophets?

How are these titles explained by the work which the prophets were called to perform?

Why is a knowledge of the historical occurrences and circumstances necessary for the understanding of the prophetic Scriptures?

What chapter contains the most important prophecies concerning the sufferings of the Messiah?

What special prophecies do we find in the book of Jeremiah?

Where and during what period did Ezekiel prophecy?

Name two of the visions of Ezekiel.

What prophecies are found in the book of Daniel?

Lesson 8.

PROPHETICAL BOOKS OF THE OLD TESTAMENT—Continued.

HOSEA. (Abbr.=Hos.)

1. **Hosea**, the son of Beerī, prophesied in the northern kingdom at the time when this kingdom, under the rule of Jeroboam II. was fast approaching and preparing its own ruin by its infidelity to God. In the most vivid manner, the prophet portrays the corruption of the people and announces the impending disaster. Hosea's office was primarily that of chastisement and censure.
2. **Contents:** The book consists of two parts:
 - Part I.* Israel's infidelity. Israel is cast off because it has broken the covenant; if, however, it will repent, it will again be accepted.
 - Part II.*
 - a. God's accusations against the people.
 - b. Rigorous announcement of the coming judgment.
 - c. Exhortation to repentance and conversion, these being the indispensable conditions of salvation.
3. **Important passages:** 2:19-23; 3:5; 4:1, 2, 6; 6:1, 2; 6:6; 10:12; 11:8, 9; 12:7; 13:14; 14:10.
4. **Central Thought:** Israel, by breaking the covenant with God, prepares its own ruin; God, however, in his great mercy, enters into a new covenant with the penitent; that is, renews his covenant relation with them.

JOEL. (Abbr.=Jo.)

1. **Joel** (Jehovah is God) is probably the most ancient of the prophets. He was the son of Pethuel, and prophesied in Jerusalem. His prophecy was prompted by a devastating plague of locusts, and is an earnest exhortation to repentance.
2. **Contents:** The contents may be divided into three parts:
 - a. The plague of locusts, typifies the coming of the *day of the Lord*, and should urge the people to repentance.
 - b. Promise of blessings for the present, and the *outpouring of the Spirit* for the future.
 - c. The coming day of the Lord and the overthrow of the heathen nations.
3. **Important passages:** 2:1, 2:12ff; 3:1ff.
4. **Central Thought:** The "day of the Lord" is a day of *judgment*, but also a day of *salvation*.

AMOS. (Abbr.=Am.)

1. **Amos**, a herdsman of Tekoa (in Judah), was sent by God to Bethel, the center of idolatry, to proclaim the judgment of God unto King Jeroboam II. and his people. Amaziah, the priest, sought to frighten him away; but Amos withstood him, relying upon God's call.
2. **Contents:** The book may be divided into three parts:
 - a. Short discourses announcing God's judgment upon neighboring nations.
 - b. Discourses against Israel and its leaders, especially against their luxury and their oppression of the poor.

- c. Five *visions* concerning the judgments coming upon Israel, with the *promise* that "the tabernacle of David that is fallen" shall again be restored.
- 3. **Important passages:** 3:6-8; 4:12; 5:4, 12, 15; 5:21ff; 8:11, 12; 9:11, 12.
- 4. **Central Thought:** God cannot overlook sin; he must punish it. His judgment, however, is not extermination, but purging; a remnant remains and is saved.

OBADIAH. (Abbr.=Obad. or Ob.)

- 1. **Obadiah.** Nothing is known of this prophet except the one discourse which we have in this book, which is a prophecy against Edom on account of the violence of the Edomites against Jacob. The time in which Obadiah lived cannot be accurately determined. The incidents mentioned in verses 11-14 may refer to the capture of Jerusalem during the reign of Jehoram, or to the destruction of Jerusalem by Nebuchadnezzar.
- 2. **Contents of the discourse:**
 - a. Judgment against Edom predicted.
 - b. The causes of this judgment.
 - c. Promise of restoration and blessing for Israel.
- 3. **Important passages:** Vs. 11, 15, 18 and 21.
- 4. **Central Thought:** The day of the Lord is near upon all the heathen. (V. 15.)

JONAH. (Abbr.=Jon.)

- 1. This book contains no prophetic utterance or discourse of the prophet, but relates some incidents of Jonah's life. Herein lies the importance of the book; *Jonah himself* is the "sign," the prophetic type of Christ.

2. **Contents:** The story of Jonah.
 - a. His mission, disobedience and punishment.
 - b. His deliverance.
 - c. Second call; Nineveh's repentance.
 - d. Jonah's indignation and God's answer.
3. **Important passages:** 1:6; 2:2-10 (Jonah's prayer); 3:9, 10; 4:2; 4:9-11.
4. **Central Thought:** God's mercy extends also unto the heathen nations. (Compare also Mat. 12:40.)

MICAH. (Abbr.=Mic.)

1. **Micah** was a native of Moresheth, a small town of southern Judah. He was a contemporary of the prophet Isaiah, and prophesied during the reigns of Jotham, Ahaz and Hezekiah. His prophecies begin with the announcement of God's judgment and close with the promise of salvation.
2. **Contents:** The book may be divided into three parts:
 - a. Judgment will come upon Samaria and Judah, but the "breaker" will bring salvation.
 - b. The leaders of the people will be punished and Jerusalem will be destroyed; but God will deliver his people, and the new kingdom, whose king shall come from *Bethlehem*, shall be the center of salvation for all nations.
 - c. Israel's ingratitude; repentance and atonement; promise of future salvation.
3. **Important passages:** 1:2; 2:12, 13; 4:2, 3; 4:7, 8; 5:1ff; 6:3; 6:6-8; 7:7; 7:18-20.

4. **Central Thought:** Salvation comes from the Lord by remission of sins.

Note: Micah is one of the most important prophets on account of his clear Messianic prophecies, 5:1ff; 6:6-8, and 7:18-20.

QUESTIONS AND EXERCISES.

Compare the contents of the six prophetical books of this lesson and note:

What was the two-fold duty of the prophets?

How did they reveal the righteousness of God?

How did they show that God's *judgment* also reveals God's *mercy*?

How do the writings of the prophets explain the incidents which we found in the historical books?

What prophetical book has the promise of the outpouring of the Holy Ghost?

Which are the most important messianic prophecies we have so far learned? Where are they recorded?

What prophetic book contains no prophetic utterance? Give the reason for this.

Lesson 9.

PROPHETICAL BOOKS OF THE OLD TESTAMENT—Concluded.

NAHUM. (Abbr.=Nah.)

1. We know nothing of this prophet, except that he lived at Elkosh. He most probably lived at the time when Manasseh reigned over Judah. His prophecy is directed against Assyria, especially against the city of Nineveh.
2. **Contents:** Nahum predicts the utter destruction of Nineveh on account of its cruelty to the subjected nations. His prophecy is important for the reason that he reveals the true cause of this destruction. It is *God*, the “avenger,” who determines and brings about the destruction of this great city.
3. **Important passages:** 1:2, 3; 1:6, 7; 2:1.
4. **Central Thought:** God judges also the heathen nations according to his righteousness.

HABAKKUK. (Abbr.=Hab.)

1. **Habakkuk** prophesied in that depressing time, when Chaldeas and Egypt were striving against each other for world dominion. Between these two powerful nations lay the little kingdom of Judah, helpless because, by forsaking the Lord, it had lost its only source of protection. To the anxious prophet’s inquiry, the Lord grants a revelation of what will come to pass.

2. **Contents:** Chapters 1 and 2 contain a dialogue between the prophet and God; Chap 3 is the prophet's psalm of prayer and triumph.
 - a. The prophet's complaint and petition for revelation and comfort.
 - b. God's answer: Judah shall be chastized by the Chaldeans, but Babylon shall also be humbled and brought to ruin.
 - c. The prophet's psalm.
3. **Important passages:** 1:2, 3, 12, 13; 2:3; 2:4; 2:14; 2:20; Ch. 3, especially Vs. 2, 18 and 19.

Central Thought: "The Lord is my strength" and "the just shall live by his faith."

ZEPHANIAH. (Abbr.=Zeph.)

1. Zephaniah was a direct descendant of King Hezekiah, and prophesied during the reign of the good King Josiah. No doubt his prophecy aided in awakening the zeal of this devout king for the great reformation which he carried out during his reign.
2. **Contents:** The book may be divided as follows:
 - a. The prophet announces a day of wrath, to come upon Judah and Jerusalem.
 - b. Exhortation to repentance.
 - c. Judgment coming upon the neighboring nations.
 - d. Description of the misery in Jerusalem.
 - e. Glorious promise of salvation.
3. **Important passages:** 1:14; 2:3; 2:11; 3:9; 3:12; 3:15; 3:16; 3:20.

4. **Central thought:** The day of wrath comes upon Judah and the nations of the earth, on account of their apostasy. But the penitent and humble will be sanctified and receive honor.

HAGGAI. (Abbr.=Hag.)

1. **Haggai** prophesied after the return of the Jews from Babylon, as did also the prophets Zechariah and Malachi. He came forward in the second year of King Darius and urged the people to take up again the work of rebuilding the temple and to finish it.
2. **Contents:**
 - a. Exhortation, rebuking the negligence of the people in the work of rebuilding the temple; the result of the exhortation.
 - b. Prophecy concerning the glory of the temple and the Messianic era.
 - c. Special words of cheer to Zerubbabel.
3. **Important passages:** 1:9; 2:6-9; 2:19 and 20; 2:22-24.
4. **Central thought:** Be strong all ye people of the land, and work: for I am with you, saith the Lord of hosts.

ZECHARIAH. (Abbr.=Zech.)

1. **Zechariah**, the son of Berechiah, was a contemporary of Haggai and was associated with him in promoting the rebuilding of the temple. His prophecies, like those of Ezekiel and Daniel, contain many visions and symbolical actions.
2. **Contents:** The book may be divided into four parts:
Part I.
 - a. Exhortation to repentance.
 - b. Eight different visions.
 - c. Symbolical crowning of the high priest Joshua.

Part II.

- a. The prophet is asked concerning fasting.
- b. Answer: Not fasting but love is pleasing unto God.

Part III.

- a. Prophecy against the enemies of Zion.
- b. The Messiah will come as Prince of Peace.
- c. The gathering of the Gentiles.
- d. Complaint against the unfaithful shepherds.

Part IV.

- a. Israel's affliction and conversion.
- b. Sufferings and death of the Good Shepherd.
- c. Revelation of Jehovah's power and the extension of the kingdom of God.

3. **Important passages:** 1:16; 2:5, 8, 10, 11; 3:1, 2; 3:8; 4:6; 6:12, 13; 7:9, 10; 8:8, 13, 16, 17 and 23; 9:9; 11:13; 12:3; 12:10; 13:1; 13:7; 14:7; 14:9.

4. **Central thought:** The Lord God keepeth watch over his people and sendeth the Messiah, and together with him, complete salvation.

Note: Zechariah's prophecies concerning the Messiah's first coming in *lowliness* and his *second coming* in glory, are of special importance. The interpretation is difficult and the language at times obscure.

MALACHI. (Abbr.=Mal.)

1. **Malachi** is the last of the prophets of the Old Testament. Nothing is known of his personal history. He most probably lived during the time of Nehemiah.

2. **Contents:** The book contains three discourses:
 - a. Denunciation of Israel's ingratitude and disregard of God's love.
 - b. Condemnation of the infidelity of the priests and of the people.
 - c. Discourse concerning the day of the Lord. Prophecy of the *forerunner* of the Messiah and of the coming of Christ.
3. **Important passages:** 1:6; 2:7; 3:1; 3:7; 3:17, 18; 4:2, 5, 6.
4. **Central thought:** "Behold, I come quickly; and my reward is with me."

QUESTIONS.

Wherein lies the special significance of Nahum's prophecy against Nineveh?

At what time did Habakkuk prophesy?

What is the peculiar character of his prophecy?

How did Zephaniah awaken the zeal of King Josiah?

In what period did the prophets Haggai, Zechariah and Malachi prophesy?

What was the special purpose of Haggai's prophecy?

In what respect are the prophecies of Zechariah similar to those of Ezekiel and Daniel?

What special importance have the Messianic prophecies of Zechariah?

What prophet spoke of the forerunner of Christ?

EXERCISES FOR REVIEW.

Review carefully Lessons 7-9 and group together the contents of the prophecies. You will observe that they refer partly to Israel only, partly to the heathen nations only, partly to both Israel and the nations. What truths and lessons are thereby suggested to you?

Write a short composition or essay on the topic: "The mission of the Prophets of Israel."

PART TWO.

SUMMARY OF THE BOOKS OF THE BIBLE.

(Continued.)

B. Contents of the Books of the New Testament.

Lesson 10.

INTRODUCTION.

1. Read carefully *Supplementary Lessons 3 to 5* and note what is said concerning the *origin* and *language* of the books of the New Testament.

2. The New Testament contains the records of the new covenant of God with man, the *covenant of grace in Christ Jesus*. Yet this covenant of grace is only the *fulfillment of the covenant of promise*. What God promised and typified in the Old Testament, He fulfilled and carried out in the New Testament; and the New Testament continually refers to the promises of the Old Testament and points out how they are being fulfilled.

3. The central figure in all the New Testament Scriptures, is the **person of Jesus Christ**. Jesus Christ is the perfect revelation of God and of the divine and eternal plan of salvation. All the promises of God are fulfilled in Jesus Christ, "for all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."

4. For this reason the historical books of the New Testament treat of the advent, life, teaching and work of

Jesus. They emphasize especially his sufferings, his death and his resurrection. They relate how Jesus Christ, being the "seed of the woman," the "seed of Abraham," the "Son of David" promised of God, founded and extended the *Kingdom of God* as the prophets foretold. Four of these historical books (the Gospels) treat of the founding of this kingdom; the fifth (Acts of the Apostles) tells us how this kingdom was spread abroad among the nations of the earth.

5. The **doctrinal books** of the New Testament are letters (Epistles) of the Apostles, sent to congregations and individuals. They were written for the purpose of strengthening the faith of the believers, increasing their knowledge of spiritual matters, and the building up of true Christian character. *They reveal the working of Jesus Christ by His Holy Spirit and Word.*

6. The **prophetical book** of the New Testament tells of the final consummation of the kingdom of God and the second coming of Christ "to judge the quick and the dead," when all the promises of God will be completely fulfilled.

7. The contents of the New Testament Scriptures may be summed together as follows:

- I. What Christ *has done*. (Gospels and Acts.)
- II. What Christ *is doing* by his Spirit. (Epistles.)
- III. What Christ *will do*. (Revelations.)

QUESTIONS.

Study supplementary lessons 3 and 4 and state what you know about the language of the New Testament books.

When were they accepted as canonical?

What is their relation to the books of the Old Testament?

What would you call "the heart of the New Testament Scriptures"?

What portion of the history of Jesus do we find in the gospels?

In what sense can the "Acts" be said to be a part of the history of Jesus?

What do the Epistles reveal to us concerning the work of Christ?

What does the prophetical book, Revelations, treat of?

How can the contents of the New Testament be summarized?

Lesson 11.

THE FOUR GOSPELS AND THE ACTS.

The word "Gospel" means *good news* or *glad tidings*. There is but *one* Gospel and that is the glad tidings of the salvation of man by the death of our Saviour Jesus Christ. All of the four inspired men who wrote the Gospels, wrote about the life and work of the Saviour, His death and resurrection. Yet each wrote in his own peculiar manner and for a special purpose. Hence there is variation in their writings.

MATTHEW. (Abbr.=Matt. or Matth.)

1. The **Name** indicates the *author*, Matthew (or Levi) the publican. In Chap. 9 of his gospel he himself tells how he was called to be an apostle. He wrote his gospel for Jewish Christians, his object being to present Jesus before them as the *Christ*, the *Messiah*, "*that is born King of the Jews.*"
2. **Contents:** One of the most striking peculiarities in Matthew's gospel is the frequent reference to the Old Testament Scriptures. Such expressions as: "All this was done, that it might be fulfilled which was spoken of the Lord by the prophet," "thus it is written by the prophet," etc., occur again and again. The contents may be analysed as follows:

Theme: Jesus, the King of the Jews.

Part I. The Person of the King.

1. Genealogy, birth and childhood of Jesus.
2. His consecration. (Forerunner, baptism, temptation.)

*Part II. The Work of the King.**A. The kingdom of God brought nigh.*

1. The royal proclamation. (Sermon on the Mount.)
2. The citizens of the kingdom.
3. The laws of the kingdom.
4. Demonstration of Jesus' kingly power.

B. The extension of the kingdom.

1. The King's messengers.
2. Enmity against the King.

*C. The crisis of the kingdom and rejection of the King.**Part III. The Passion of the King.*

1. Announcement of his passion.
2. The transfiguration.
3. Triumphal entry into Jerusalem.
4. Betrayal, arrest, trial, execution.

Part IV. Glorious Exaltation of the King.

1. The resurrection.
2. The royal commission.
3. **Important Passages:** Chap. 5-7 (Sermon on the Mount, Beatitudes, Lord's Prayer); 10:16, 29, 39; 11:28; Chap. 13; 16:16; 21:13; 22:21; 22:34; Chaps. 23, 24 and 25; 26:26; 26:36; 26:64; 27:46; 28:18.
4. **Central Thought:** Jesus is the Christ, the promised Son of David, the King of Israel.

MARK

1. The **Name** indicates the *author*, John Mark, a disciple of Peter (I. Pet. 5:13) and a companion of Paul on his first missionary tour. He wrote primarily for Ro-

mans or *Gentiles*. His is the "Gospel of Jesus Christ, the *Son of God*" as he himself says, and he emphasizes the revelations of Jesus' *divine power*. This gospel might be called "The song of the wars and the victories of the Lord."

2. **Contents:** Theme: *Jesus Christ, the Son of God.*

I. Introduction: John the Baptist; the baptism of Jesus, the temptation in the wilderness.

II. Jesus' ministry in Galilee.

1. Revelation of his divine power—miracles.
2. The evil spirits acknowledge him as the Son of God.
3. Enmity of the scribes and Pharisees.
4. Peter's great confession: "Thou art Christ."

III. Jesus' ministry in Judaea.

1. Journey to Jerusalem, triumphal entry, purging of the temple, discourses.
2. Passion: Anointing, Lord's Supper, Gethsemane, trial, crucifixion, death and burial.

IV. Jesus the victor over death and the grave.

1. Resurrection, appearances of the risen Lord.
2. Commission to the apostles.
3. Ascension.

3. **Important Passages:** 1:14, 15; 3:13ff; ch. 4; 10:13; 11:22-24; 12:41; ch. 13; 13:37; 12:1ff; 14:2ff.

4. **Central Thought:** Jesus Christ is the "Shiloh," the "Son of David," the "Son of the living God."

LUKE.

1. The **Name** indicates the *author*. Luke, or Lucas, was an educated Gentile and a physician. He was one of Paul's companions and his fellow worker in spreading the Christian faith. Paul no doubt exercised a great influence upon this dear companion, who was also his attendant during his imprisonment in Rome.
2. **Contents:** The Gospel of Luke is addressed to a certain Theophilus, a Gentile of good social station, to give him certain information concerning the historical basis of the Christian faith, as Luke himself learned it from eye-witnesses. This purpose Luke declared thus: "*That thou mightest know the certainty of those things, wherein thou hast been instructed.*" He presents Jesus as the **Saviour of the world**, the saviour of *the whole human race*. Therefore Luke gives the genealogy beyond Abraham (Matth. I.) to Adam and God. In Luke's Gospel, as in no other, we see Jesus as "*the true and sinless man*, and yet more powerful than all creatures, because he is at the same time *true God.*"

Theme: Jesus Christ, the Saviour of the World.

- I. The Wonderful Advent of the Son of Man.
 1. Previous history: The infancy and childhood of John the Baptist; the annunciation.
 2. The nativity of Christ; song of the angels; shepherds.
 3. Childhood of Jesus; circumcision, presentation, visit to the temple.
- II. The Ministry of the Son of Man.
 1. Beginning of the public ministry: John the Baptist, baptism of Jesus, genealogy, temptation.

2. Ministry in Galilee: The great physician, the friend of sinners, teacher and priest.
3. The last journey: Journey to Jerusalem, triumphal entry, cleansing of the temple.

III. The Passion and Death of the Son of Man.

1. Preparation: Discourses in the temple, betrayal by Judas, Passover and Holy Supper.
2. Passion: Gethsemane, arrest, Peter's denial, Jesus on trial.
3. The last hours: crucifixion, burial.

IV. The Glorification of the Son of Man.

1. The Victory: Resurrection; On the Way to Emmaus.
2. The Glory: Promise, blessing, ascension.
3. Important Passages: 1:67ff; 2:14; 2:25ff; 2:49; 6:20ff; 8:4ff; 9:55; 10:20; 10:42; 10:30ff; 11:2ff; 12:16ff; 12:47; 13:6ff; 13:18ff; 14:16ff; 15:4ff; 15:11ff; 16:1ff; 16:19ff; 17:20; 18:1ff; 19:11ff; 20:9ff; 23:46; 24:29; 24:36.
4. Central Thought: "Unto you is born a Saviour."

JOHN. (Abbr.=Jno.)

1. The **Name** indicates the *author*. John was the son of Zebedee, and with his brother James, followed the calling of a fisherman. Both were disciples of John the Baptist. Being called into the discipleship of Jesus, John became "the disciple whom Jesus loved." During the reign of emperor Domitian he was banished to the isle of Patmos where he received his wonderful revelations from the Lord. The last years of his life he lived in Ephesus, where, according to tradition, he died a natural death. We have five books, or Scriptures, written by him: the gospel, three epistles and the book of Revelations.

2. **Contents:** Though John's gospel also treats of the life and ministry of Jesus, yet it is not a biography, and differs in a marked manner from the other three gospels. John had a definite object in view which he states thus: "Many other signs did Jesus—which are not written in this book; but these are written *that ye might believe* that Jesus is the Christ, the Son of God; and that *believing, ye might have life* through his name." His object is to confirm Christians in the *faith*, proving by incontestable *testimony*, that "Jesus is the Christ, the Son of God." His gospel may be called the gospel of **Testimony**.

- I. Prologue: Statement of the fundamental thought.
- II. The testimony of John the Baptist.
- III. Other witnesses: Andrew, Philip, Nathaneal, Nicodemus, etc.
- IV. The testimony by miracles: These John calls "signs" and "works."
- V. The testimony of Jesus Himself: This is especially important, because it reveals to us what Jesus said of himself.
- VI. The testimony of the Father.
- VII. The testimony of the Scriptures.

(The book may of course be analyzed in a different manner, but the above analysis seems to harmonize best with John's purpose as quoted above.)

3. **Important Passages:** 1:1ff; 1:14; 1:17; 1:29; 3:3, 5, 16; 4:24; 6:48, 53; 6:68; 7:37; 8:12; 8:34; 8:46; 8:58; 10:12ff; 10:27; 10:30; 11:25; 12:31; 13:34; 14:6; 14:16; 15:1ff; 16:23; 16:33; Chap. 17; 18:36, 37; 19:26, 28, 30; 20:22; 21:15ff.

4. **Central Thought:** The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth; whosoever believeth in Him, shall not perish, but have eternal life.

THE ACTS.

1. The **Name** designates the *contents*. This book is the continuation of the gospel of *Luke*. In relating "the acts of the apostles," Luke describes the development of the *Christian Church*. He relates how the apostles carried out the commandment of Jesus, "to preach the gospel to every creature."
2. **Contents:** Theme: *The victorious advance of the gospel*.
 1. The Founding of the Christian Church.
 - a.* Ascension of Jesus. *b.* Election of a new apostle. *c.* Pentecost. *d.* The first Christian Church.
 2. Growth of the Church Amidst Difficulties.
 - a.* First miracle and first persecution. *b.* Greater miracle and more violent persecution; miraculous deliverance. *c.* Stephen the first martyr.
 3. Preparations for Planting the Church Among the Gentiles.
 - a.* Conversion of Paul. *b.* Cornelius. *c.* The Church at Antioch. *d.* The Church in Jerusalem.
 4. The Spreading of Christianity Among the Gentiles.
 - a.* First missionary journey of Paul. *b.* The council at Jerusalem. *c.* Second journey of Paul. *d.* Third journey. *e.* Paul's arrest. *f.* Journey to Rome.

3. **Important Passages:** Chap. 2; 4:12; 4:19; 5:29; 5:38; 5:41; Chap. 6; 7:55, 58, 59; 9:15; 10:15; 10:35; 11:26; 13:46; 14:16; 15:1ff; 15:10, 11; 16:9; 17:22ff; 19:3; 20:17ff; 20:35; 24:16; 26:24; 28:17ff.
4. **Central Thought:** Jesus Christ, by His Holy Spirit, gathers and preserves for himself, a chosen communion, by means of the preaching of the gospel by the apostles.

QUESTIONS.

What does the word "gospel" mean?

What is *the* glad tidings?

In which of the four gospels is Jesus presented as the promised Messiah?

Which gospel shows Jesus as "the lion from the tribe of Judah"?

In what manner does Luke present the life of Christ?

What is the peculiar characteristic of the gospel of John?

In what two gospels is the genealogy of Jesus recorded?

Recalling what you have learned thus far, can you give a reason why the genealogy in Matthew extends only to *Abraham*, whereas Luke carries it back to *Adam*?

What is the connection between the gospels and the book of Acts?

Is the book of Acts a history of the apostles or a record of the work of Jesus? Give a reason for your answer.

Lesson 12.

THE DOCTRINAL BOOKS OF THE
NEW TESTAMENT.

1. The doctrinal books of the New Testament are all letters or "Epistles," written by Apostles of Jesus, and sent to congregations or to individual believers, to strengthen them in the Faith and to instruct them in the Truth. Their contents are partly didactic, partly admonishing, partly reproofing. The author is mentioned in all the epistles, excepting the epistle to the Hebrews. Some scholars believe that the Apostle Paul is the author of this epistle, others believe that it was written by some disciple of Paul.

2. The names or titles of these epistles designate either the congregations or individuals to which they were sent, or the author.

3. The most of the epistles were written by *Paul*, the great "Apostle to the Gentiles." The story of his life, as far as it is known, is recorded in the book of Acts. This great apostle is justly called the "Apostle of *Faith*." Nowhere else do we find the evangelical doctrine of *salvation and justification by faith* presented so clearly and convincingly, as in the writings of Paul. We may truly say of Paul: "He being dead, yet speaketh." (Hebr. 11:4.)

ROMANS. (Abbr.=Rom.)

1. The **Church in Rome** was not founded by the apostle Paul, yet he felt constrained to preach the gospel to this church. It is probable that the Christians in Rome were mostly converted Gentiles. Just for this reason

it was necessary to give them very clear instruction concerning the doctrine of Christianity. Then, too, Paul hoped at some time to come to Rome and to make further missionary tours from that place.

2. Contents Outlined:

A. *Introduction*: 1:1-15.

B. *Theme*: 1:16, 17. The Gospel is the power of God unto salvation, because it manifests the righteousness of God, which is by *faith* unto all them that believe.

C. *Doctrinal Part*: 1:18 to 11:36.

I. Righteousness by Faith.

1. The world's need of such righteousness.
2. The righteousness which God offers.
3. The common condemnation in Adam, and common salvation in Christ.

II. Sanctification.

1. The new principle of sanctification.
2. The impotency of the Law.
3. The work of the Holy Spirit.

III. Rejection of Israel.

1. The independence and sovereignty of God.
2. Cause of Israel's rejection.
3. God's plan of salvation revealed in the sacred history.

D. Practical Part: 12:1 to 15:13.**I. Christian Conduct.**

1. The basis of Christian conduct.
2. The believer, as a member of the Church.
3. The believer, as citizen.
4. The impelling power of the Christian life.

II. Special directions for the Church in Rome.**E. Valedictory:** 15:14-27.

Recommendations, greetings, exhortation and doxology.

3. **Important Passages:** 1:3, 4; 1:16, 17; 1:19; 2:6; 2:14; 3:21; 4:25; 5:1; 5:12ff; 6:1, 4, 14, 23; 7:7, 8, 15; 8:1, 7, 15, 19; 8:28; 8:31; 9:16; 10:4; 10:17; 11:25, 26; 12:1; 12:17; 13:1ff; 13:10, 13; 14:7, 8; 14:17.
4. **Central Thought:** The Gospel is the power of God unto salvation, because it manifests the righteousness of God which is by faith.

CORINTHIANS. (Abbr.=Cor.)

1. The **Church at Corinth** was founded by Paul on his second missionary journey. What Paul had planted, was afterwards nurtured by Apollo, a man "mighty in the Scriptures," and the church waxed strong in spiritual gifts and in knowledge. But other teachers also came to Corinth, teaching heresies, causing dissension and creating factions in the church. Other evils also arose in the church and threatened to destroy the work of the apostle. News of these conditions came to Paul while he was at Ephesus, whence he immediately wrote his first epistle to the Corinthians. The second epistle he wrote from Macedonia when Titus had reported to him the effect of his first epistle.

2. Contents Outlined:

I. Corinthians

A. Introduction:

Greeting, praise to God, recognition and praise of the church at Corinth.

B. The Epistle proper.

- I. The factions at Corinth.
- II. Church discipline.
- III. Concerning marriage.
- IV. Concerning Christian liberty.
- V. Conduct in the assemblies.
- VI. Concerning the Lord's Supper.
- VII. Concerning spiritual gifts.
- VIII. "The Greatest Thing in the World."
- IX. Concerning the resurrection from the dead.

C. Close of the Epistle.

Collection for the saints, admonitions and salutations.

II. Corinthians.

A. Introduction.

Praise to God for his comfort in tribulation; Reason why Paul did not come to Corinth.

B. The Epistle.

- I. The glorious ministry of the apostle.
- II. Application of the teaching concerning the ministry.
- III. Collection for the saints in Jerusalem.
- IV. Defense of the apostle against false teachers.

C. *Close of the Epistle.*

Severe discipline threatened, exhortations, greetings and benediction.

3. **Important Passages:** I. Cor. 1:23; 1:26, 30; 2:14; 3:11, 22:41ff; 5:5, 7; 6:19; 8:9; 9:24; 10:12; 11:23ff; 12:4, 28; Chap. 13; 14:33, 34; 15:14, 17, 44, 55, 56, 57; 16:2, 13, 14.
 II. Cor. 3:17; 4:7; 4:17; 5:7, 10, 17, 19-21; 7:10; 8:9; 9:6; 12:1, 9, 10; 13:13.
4. **Central Thoughts:** Watch ye, stand fast in the faith, quit you like men.
 Let all your things be done with charity.
 He that glorieth, let him glory in the Lord.

GALATIANS. (Abbr.=Gal.)

1. The **Galatian Churches** had also been organized by the Apostle Paul, and consisted chiefly of Gentile Christians who had received the gospel with enthusiasm. But after Paul's departure, some Judaizing teachers came to them, teaching that strict observance of the Jewish ordinances was necessary for salvation. They also tried to discredit the apostleship of Paul and to estrange the Galatians from him and the doctrine he had taught them. In this they were partly successful, and therefore Paul wrote this epistle, an urgent appeal and loving exhortation and warning against this heresy.
2. **Outline of Contents:**
 - A. *Introduction:* Apostolic greeting.
 - B. *The Epistle:*
 - I. Backsliding of the Galatians. Proof of Paul's apostolic authority.

II. Concerning Justification by faith.

1. The experience of the Galatians.
2. The evidence from the Scriptures.

III. Concerning the Fruits of Faith.

1. Exhortation: The proper use of liberty.
Warning against its abuse.
2. Exhortation to love and sanctified living.
3. Special exhortations.

C. Conclusion.

3. **Important Passages:** 1:8, 9; 2:9; 2:16; 2:20; 3:10, 13, 24, 28; 4:4, 6, 26; 5:6, 17, 19-22, 24; 6:7-10.
4. **Central Thought:** Stand fast, therefore, in the liberty wherewith Christ hath made us free; only use not liberty for an occasion to the flesh, but walk in the Spirit.

QUESTIONS AND EXERCISES.

How did the doctrinal books of the New Testament originate?

What do we know concerning their authors?

Who wrote most of the epistles?

Why is Paul called the "Apostle of Faith"?

What is the central thought of the epistle to the Romans?

What induced Paul to write the epistles to the Corinthians?

What are the main thoughts of the epistles to the Corinthians?

What heresy prompted Paul to write the epistle to the Galatians?

Note—The student should carefully note the occasion why, and the purpose for which the several epistles were written. The outlines of the contents are intended as helps for understanding the epistles when reading. Reference to them will be made in some of the following lessons.

Lesson 13.

THE EPISTLES (Continued).

EPHESIANS. (Abbr.=Eph.)

1. The Church at Ephesus was organized by Paul on his second journey. Later Paul remained at Ephesus almost 3 years, and this church developed into one of the most important churches of early Christendom. The epistle was written by Paul during his imprisonment in Rome. It is a didactic epistle, intended, most likely, to be read in other churches besides the one in Ephesus. It is an exceptionally clear discourse on the glory of the Christian Church.
2. Outline of Contents:
 - A. *Introduction*: Dedication and greeting.
 - B. *Theme*: The Church, the "Body of Christ."
 - C. *Discourse*:
 - I. The *glory* of the Church of Christ.
 - II. The *nature* and *character* of the Church.
 - III. The *walk* and *conduct* of the Church.
 - IV. The *warfare* of the Church.
 - D. *Conclusion*: The mission of Tychicus, salutations.
3. Important Passages: 1:10, 20; 1:22ff; 2:8; 2:14; 2:20; 3:15, 19; 4:3-6, 11; 5:14, 26; 5:32; 6:11ff.
4. Central Thought: The Christian Church, the "Body of Christ" and the "Bride of Christ," owes its glory to the wonderful working of its "Head."

PHILIPPIANS. (Abbr.=Phil.)

1. The **Church at Philippi**, the first that Paul organized in Europe, seems to have always remained very closely connected with the apostle. This church had also shown its love to Paul by sending him donations for his support. Paul accepted this support in loving gratitude, and sent this epistle as an acknowledgment. It has justly been called "Paul's love letter."
2. **Outline of Contents:**
 1. Apostolic greeting.
 2. Thanksgiving and prayer for the church.
 3. Paul's report concerning himself.
 4. The main exhortation:
 - a. Exhortation.
 - b. The example of Christ.
 - c. How to imitate the example.
 5. Mission of Titus and Epaphroditus.
 6. Closing exhortations:
 - a. Joy in the Lord.
 - b. Warning against false teachers.
 - c. The secret of true joy.
 7. Greetings and blessing.
3. **Important Passages:** 1:6; 1:21; 2:3, 4; 2:5ff; 2:12ff; 3:12; 3:18; 3:20; 4:4, 6, 7; 4:8; 4:12ff.
4. **Central Thought:** The secret of true Christian joy is found in following Christ in the mind of Christ.

COLOSSIANS. (Abbr.=Col.)

1. The **Church at Colossae**, founded by Epaphras, consisted chiefly of Gentile Christians which had never seen the Apostle Paul; yet Paul had heard that some dangerous heresies concerning angelic beings, penance and Jewish ordinances were causing dissension. Paul therefore wrote this epistle, correcting the erroneous doctrine, emphasizing especially the person of Christ and the new life in Him.
2. **Outline:** The epistle consists of two parts:
 - Part I.:* Doctrinal.
 1. Salutation, thanksgiving, Paul's interest in the Colossians.
 2. The exalted glory of Christ and the Christian economy.
 3. Warning against errors.
 - Part II.:* Exhortations.
 1. General: Heavenly mindedness, Christian virtues.
 2. Specific: Sundry duties.
 3. Closing exhortation and salutations.
3. **Important Passages:** 1:15; 1:20; 2:9; 2:16; 3:1; 3:14; 3:16.
4. **Central Thought:** In Christ are hid all the treasures of wisdom and knowledge, for He is the image of the invisible God, and in Him dwelleth the fullness of the Godhead bodily.

THESSALONIANS. (Abbr.=Thes.)

1. In **Thessalonica** (Saloniki), the capital of Macedonia, Paul had organized a small church on his second missionary journey. He, however, could not stay there

long, on account of the persecutions of the Jews, who, in their hatred, followed Paul to Berea. So Paul's friends sent him away to Athens. From Athens Paul sent Timothy back to Thessalonica. Later, Timothy rejoined Paul at Corinth, and reported to him the condition of the church. This induced Paul to write his first epistle, and, some time afterward, also the second. Both epistles show Paul's anxiety concerning the faith of the Christians at Thessalonica. These epistles are especially important because of their teachings concerning the second coming of Christ.

2. Outlines:

I. Thessalonians.

1. Apostolic greeting (1:1).
2. Joy and thanksgiving of the apostle because the Thessalonians had embraced the faith with enthusiasm. (1:2 to 3:13.)
3. Earnest exhortations to godliness, warning against the Gentile sins, exhortation to brotherly love and honest labor. (4:1-12.)
4. Christ's second coming. (4:13 to 5:3.)
5. Final exhortations and salutations. (5:3-28.)

II. Thessalonians.

1. Apostolic greeting. (1:1 and 2.)
2. Praise to God for the faith and love of the church; words of cheer and comfort. (1:3-12.)
3. Teaching concerning the coming of Christ and "the man of sin"; warning against impatience and corruptions. (Ch. 2.)
4. Exhortation to prayer; precepts and salutations. (Ch. 3.)

3. **Important Passages:** I. Thess.—4:3; 4:11; 4:13ff; 5:8; 5:21, 23.
II. Thess.—2:3; 2:6, 7; 3:10.
4. **Central Thoughts:** The Lord cometh. The day of the Lord cometh as a thief in the night. Pray without ceasing.

QUESTIONS AND EXERCISES.

- What do you know about the church at Ephesus?
Of what does the epistle to the Ephesians treat?
What caused Paul to write the letter to the Philippians?
What was the occasion for his writing the epistle to the Galatians?
What is emphasized especially in the epistle to the Galatians?
Why are the epistles to the Thessalonians especially important?

Lesson 14.

THE EPISTLES OF THE NEW TESTAMENT—
(Continued).

EPISTLES TO TIMOTHY. (Abbr.=Tim.)

1. **Pastoral Epistles** is the name given to the epistles of Timothy and to Titus. They are thus called because, in these personal letters, Paul instructs his fellow workers concerning the work of their ministry. They present church questions from the viewpoint of the minister.
2. **Timothy** had been chosen as a companion by Paul while making his second missionary journey. Timothy's father was a Greek; his mother, Eunice, and his grandmother, Lois, were converted Jewesses. Though a very young man, Timothy was the most trusted of all of Paul's assistants. None stood nearer to Paul than this "beloved and faithful child." To him Paul entrusted the most important missions; him Paul left in Ephesus as his representative and as overseer of the church.
3. The **Purpose** of the first epistle was to give Timothy instructions concerning the management of his office and the contention against heresies. In the second epistle Paul encourages Timothy to faithfulness in service and requests him to come to Rome.
4. **Outlines:**

I. Timothy.

- I. Apostolic salutations.
- II. The doctrines of Law and Grace opposed to the teachings of the false teachers.

III. Congregational regulations.

- a. Public worship, prayer, station of women.
- b. Concerning bishops and deacons.
- c. Truths of Christian revelation.

IV. Corrupt teachers.

V. Instruction for Timothy's direction.

- a. The position of Timothy.
- b. Concerning elders, widows, servants.

VI. Closing charge, benediction.

II. Timothy.

I. Salutation, personal note.

II. Warning, and exhortation.

- a. To courageous suffering for the faith.
- b. To firm perseverance against heresy.

III. Paul's condition in Rome.

IV. Charges and closing salutation.

5. **Important Passages:** I. Tim.—1:9; 1:15; 2:4, 5, 6, 12; 3:1, 16; 4:1, 8; 6:6; 6:10-12; 6:16.

II. Tim.—2:3ff; 2:19; 3:15-17; 4:6-18.

6. **Central Thought:** The fundamental truths of the gospel—the incarnation, passion, death, resurrection and glorification of Christ—contain the essence of divine revelation. With this “sound doctrine” the church is armed against all attacks of the enemy and all heresy.

EPISTLE TO TITUS. (Abbr.=Tit.)

1. **Titus**, a Greek, converted by Paul, was also one of Paul's assistants. He accompanied Paul on his journeys, was sent twice to Corinth, and the church in Crete

was placed in his charge. While Titus was in Crete, Paul sent him this epistle, the contents of which correspond to I. Timothy.

2. **Contents:** Instructions to Titus, how to carry on his work.
 1. Apostolic greeting. (1:1-4.)
 2. Appointment of elders. (1:5-9.)
 3. Combating false teachers. (1:10-16.)
 4. Various precepts. (2:1-10.)
 5. Grace urges most strongly to godly living. (2:11-15.)
 6. Special instructions for Titus, and close. (3:1-15.)
3. **Important Passages:** 1:12; 2:11ff; 3:4ff.
4. **Central Thought:** The grace of God, which appeared in Jesus Christ, and the looking for the object of our Christian hope, urge us more strongly than anything else, that we should lead a righteous and godly life in this world.

PHILEMON. (Abbr.=Philem.)

1. **Philemon** was a prominent member of the church at Colossae. Onesimus, one of his slaves, had robbed him and fled to Rome. Here Onesimus was converted by Paul. Then Paul sent him back to Philemon with this epistle, begging Philemon to receive Onesimus in a forgiving, Christian spirit. This epistle is a private, personal letter of Paul, and an exquisite example of tender and delicate, and yet urgent, Christian petition. In itself, it is a fine lesson on the intercourse of Christians among themselves.
2. **Outline:**
 1. Recognition of the faith and generosity of Philemon.
 2. Cordial intercession in behalf of Onesimus.
 3. Request to prepare lodging; close.

3. **Important Passages:** 1:8; 1:13, 14; 1:15; 1:17.
4. **Central Thought:** The solution of the difficult "Servant problem" is found in brotherly, Christian love.

QUESTIONS AND EXERCISES.

Why are the epistles to Timothy and Titus called "pastoral" letters?

What is told about the personality of Timothy?

What was the purpose of the epistles to Timothy?

What is the only weapon by means of which the church can overcome heresies?

What is the central thought of the epistle to Titus?

What caused Paul to write the epistle to Philemon?

How can the "Servant Problem" be solved?

Lesson 15.

THE EPISTLES OF THE NEW TESTAMENT—
(Continued).

HEBREWS. (Abbr.=Heb. or Hebr.)

1. In the epistles which we have thus far considered, the Apostle Paul was named in each as the author. The epistle to the *Hebrews* does not name the author, and scholars are not at all agreed concerning its authorship. In the earliest Greek MSS. it is placed among the epistles of *Paul*. Though we must be content to remain in uncertainty concerning the author, yet the whole epistle shows plainly that the author was under strong Pauline influence, and it may therefore very properly be placed with the epistles of this great apostle.
2. The epistle is addressed to the *Hebrew Christians*. These were always in danger of apostasy and falling back into Judaism. They naturally also clung to the impressive Temple services, the "delight of the Lord." This epistle shows the *superiority* of Christ and the New Covenant over the types of the Old Testament.
3. **Contents:** There are two main divisions:
 - I. The Person and Work of Christ.
 1. Jesus Christ is superior to the *angels*.
 - a As the Son of God.
 - b. As the Son of Man.

2. Jesus Christ is superior to *men*.

- a. Superior to Moses the Prophet.
- b. Superior to Joshua the Leader.
- c. Superior to Aaron the Priest.

3. Jesus Christ is superior to *Aaron*.

- a. In respect to his person.
- b. In respect to his sanctuary.
- c. In respect to his sacrifice.

II. The Life of Faith which comes from the knowledge of Christ and His Work.

- 1. The privileges and duties of the New Covenant.
- 2. Faith, Patience, Hope, Love and Good Works.

Note, also, that the epistle contains five special *warnings*:
2:1-4; 4:11; 5:11-6:20; 10:26-39; 12:14-29.

4. Important Passages: 1:2, 3; 1:14; 4:9; 4:12; 4:15, 16;
5:8, 9; 6:4-6; 7:26; 8:10ff; 9:12, 14, 22; 9:27, 28;
10:22, 23; 10:38; Chap. 11; 12:1, 2, 6, 11, 14; 13:8;
13:9, 13, 14; 13:6; 13:17.

5. Central Thought: The glory of the New Covenant in Jesus Christ and its superiority over the Old Covenant is a great comfort in all tribulation, and a powerful stimulus to seek righteousness and holiness.

THE EPISTLE OF JAMES. (Abbr.=Jas.)

1. The epistle of James, together with the following epistles of Peter, John and Jude, are known as "**The Catholic Epistles.**" This term has no reference to the Roman church. The term "Catholic" means "General," and the epistles are so called because they are not addressed to individuals or to particular churches, but to believers in general.

2. **James**, the author of this epistle, was not the apostle, *but the brother of the Lord*; and he held a very prominent position in the church at Jerusalem, and was surnamed "The Just." This epistle probably is the earliest of the writings of the New Testament, since James was put to death in A. D. 62 or 63, at which early date probably none of the gospels were yet written.
3. **Contents:** Exhortation to patience, proving faith by good works.
 - I. Exhortation to Patience and Faithfulness in Trials.
 1. Rejoicing in outward trials.
 2. Overcoming inward temptations.
 - II. Exhortation to Works of Love.
 1. Hearing and doing of God's Word.
 2. False and true religion.
 3. Condemnation of the respect of persons.
 4. Faith and works.
 5. Control of the unbridled tongue.
 - III. Rebuke and Call to Repentance.
 - IV. Renewed Exhortation to Patience.
 1. The coming of the Lord.
 2. Prayer and intercession; closing exhortation.
4. **Important Passages:** 1:2; 1:12; 1:13; 1:17; 1:22; 1:27; 2:14ff; 2:26; 3:5; 3:15; 4:7, 8; 4:17; 5:12; 5:14; 5:19, 20.
5. **Central Thought:** True and saving faith must and will reveal itself in good works. Trials and temptations should give us occasion for rejoicing, inasmuch as they offer an opportunity to prove that faith unto which salvation is promised. Faith without works is dead.

QUESTIONS AND EXERCISES.

What can you say concerning the author of the epistle to the Hebrews? Why may it be placed with the Pauline epistles?

What was the reason for writing this epistle?

What is the subject of its contents?

In what respect does this epistle help us to understand the books of Moses?

What is meant by "The Catholic Epistles"? Which epistles are so called?

What can you say about the author of the epistle of James?

What does this epistle teach concerning the relation between faith and works?

What exhortation is contained in this epistle?

Lesson 16.

THE EPISTLES OF THE NEW TESTAMENT.

(Concluded).

THE EPISTLES OF PETER. (Abbr.=Pet.)

1. **Peter**; the author of these epistles, speaks of the church in *Babylon* (5:13), and from this it has been concluded that he sojourned at that place when he wrote his epistles; but many scholars believe that this name signifies *Rome*, and there is no doubt that the Jews very often used this name of Babylon for Rome, the city which they hated. However, nowhere else in the Bible do we find any hint that Peter ever visited Rome, though tradition reports that he suffered martyrdom in that city.
2. The **Purpose** of the epistles is clearly set forth: Strengthening of the faith and assurance of grace in the time of tribulation and persecution.
3. **Contents:**

I. Peter.

- I. Greetings. Thanksgiving for the happy state of the believers to whom the epistle is addressed.
- II. The excellency of the state of grace, the "inheritance" of the believers.
- III. Exhortation to holiness.
 - a. In contrast with unbelievers and Gentiles.
 - b. In respect to civil magistrates and domestic relations.

IV. General exhortations respecting the conduct of Christians towards one another and towards enemies.

V. Final exhortations, blessings and greetings.

II. *Peter.*

I. Introduction and greeting.

II. Exhortation to holy living.

III. Teaching concerning the second coming of Christ.

IV. Warning against false teachers.

V. Prophecy of the coming of Christ and of the end of the world.

4. Important Passages:

I. Peter: 1:12; 1:18; 2:24; 3:18; 1:23; 2:5; 2:9; 2:11; 2:13; 2:16; 2:21; 3:4; 3:9; 3:19; 4:10; 5:6; 5:7.

II. Peter: 1:5ff; 1:19, 21; 3:8, 9; 3:13.

5. **Central Thoughts:** The holy lives of the Christians *bear witness* against the enemies of Christ. In times of tribulation the believer is strengthened by the thought of Christ's coming, and stimulated to overcome the lusts of the flesh. "Perfect through sufferings."

THE EPISTLES OF JOHN. (Abbr.=I.-II.-III. Jno.)

1. The **Author** is John the Apostle, who also wrote the fourth gospel and the book of Revelations.

2. The **Object** of these epistles was to warn Christians against false doctrines, especially against those corrupt teachers who denied that Jesus Christ was the Son of God made manifest in the flesh.

3. Contents:

I. John

1. The fellowship of the Father and the Son.
2. Christian and antichristian characteristics.
3. Concerning love.
4. Concerning faith.
5. Closing remarks.

II. John.

This second epistle is addressed to "*the elect lady.*" This may have been a woman, just as the third epistle is addressed to a man; but the expression may refer to some local *church*, which indeed is more probable. The epistle contains an earnest *warning against false teachers.*

III. John

This epistle is a private letter addressed to a man named *Gaius*, in which the apostle commends him for his *hospitality*, and admonishes him not to cease exercising this Christian virtue towards the brethren in the faith.

3. Important Passages:

I. John: 1:5; 1:9; 2:2; 2:7, 8; 2:15; 2:18; 3:1; 3:4; 3:9; 3:18; 4:9; 4:16; 4:19; 5:4; 5:16.

II. John: 1:6; 1:7; 1:9; 1:10, 11.

III. John: 1:4; 1:7, 8; 1:11.

4. Central Thought: The foundation-stone of the Christian Faith is: "Jesus Christ is the Son of God, manifest in the flesh." True Christianity is recognized first by this doctrine, secondly by the fulfillment of Christ's law of love.

THE EPISTLE OF JUDE.

1. **Judas**, the author of this short epistle, was not the apostle. He was "the brother of James" (the writer of the epistle of James), and probably the youngest brother of the Lord. We have only one other record in the Bible concerning him, Mk. 6:3. His epistle is probably one of the latest writings of the New Testament.
2. **Contents:** The letter is an earnest warning against godless seducers, an urgent admonition to be steadfast in the defense of the Christian doctrine and an exhortation to godliness.
3. **Important Passages:** 1:3, 4; 1:6; 1:9; 1:14, 15; 1:24, 25.
4. **Central Thought:** Christians cannot avoid the holy warfare of faith; they must fight the good fight; they must not flinch in the defense of the truth.

QUESTIONS AND EXERCISES.

Where were the epistles of Peter written?

What interpretation is given by some Bible students concerning this place?

What is the purpose of Peter's epistles?

In what manner should a Christian be influenced by the thought of the second coming of Christ?

Against what particular heresy does the apostle John caution in his epistles?

Which epistle contains an exhortation to hospitality?

By what doctrine is Christianity tested?

What is the special warning in the epistle of Jude?

What does this epistle teach about the Christian's warfare?

Lesson 17.

THE PROPHETIC BOOK OF THE NEW TESTAMENT.

1. The **New Testament** has but one prophetic book, which is also the last book of the Bible. The prophets of the Old Testament spoke concerning the first coming of Christ; John, the prophet of the New Testament, speaks in this prophecy concerning the second coming of Christ. Only a part of the divine promise was fulfilled when Christ was made manifest in the flesh. Though we find some very important references concerning the *consummation* of the kingdom of God in the prophetic books of the Old Testament (esp. in Daniel and Zechariah), yet these prophets spoke mainly of Christ's first coming and of the *founding* of this kingdom. In this book of Revelations, however, John, at the direct command of Christ, records those specific revelations which were given to him concerning the fulfillment and ultimate consummation of the divine plan of salvation.

2. **The Author** of this last book of the Bible is John the Apostle. In the reign of the Emperor Domitian, John was exiled "in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." During this exile, he, in a series of visions, received these revelations concerning the "things which are and the things which shall be hereafter."

3. **The Book of Revelations** is one of the most difficult to interpret, because the greater portion is prophecy, and because it contains so many allegories, parables and visions. The meaning of some portions of the book is very obscure, and the people of God will probably not fully discover it until the time is at hand and the Lord comes. Nevertheless this book is one

of the *most important* of the whole Bible. The book must be interpreted in its connection with and in the light of the whole Bible, otherwise we are sure to err.

Eternally true are the words which John himself places at the beginning of this book: "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.*"

4. Summary of Contents:

I. Introduction and Prologue.

II. First Part of the Revelation.

1. Vision of the glorified Christ and seven stars and seven candlesticks.
2. The messages to the seven churches.

III. The Second Part of the Revelation.

1. Vision of the Throne of God and the Lamb of God.
2. The seven Seals.
3. The seven trumpets of the seventh seal.
4. The seventh trumpet.
 - a. The woman, the dragon, the beast with seven heads and ten horns.
 - b. The Lamb and the angels of judgment.
 - c. The seven vials of wrath.
5. The judgment over the powers of darkness.

IV. Third Part of the Revelation.

1. The new heaven and the new earth.
2. The new Jerusalem.
3. The river of life.

V. Epilogue.

5. **Important Passages:** 2:4; 2:10; 3:11, 15; 3:20; 5:12; 6:9ff; 7:9, 13ff; 14:13; 19:9; 20:5, 12; 21:2; 21:5; 22:18, 19; 22:20.
6. **Central Thought:** The Lord cometh, and the eternal plan of God will be fulfilled. Looking forward to this glorious consummation of God's plan, the Church of Christ, in patience and expectation, continues to pray: "Amen, yea come Lord Jesus."

QUESTIONS AND EXERCISES.

Of what does John speak in the book of Revelations?

What portion of the history of God's kingdom is treated in this book?

Where did John write this book?

Why is the interpretation difficult?

Why is this book an important book of the Bible?

What is the central thought of this book?

PART THREE.

THE SACRED HISTORY.

A. *Old Testament History.*

Lesson 18.

1. In our previous lessons we have learned that the Scriptures of the Old Testament deal very much with the history of the people of Israel. But a comparison of this history with the methods usually followed by historians reveals a very remarkable peculiarity of this sacred history. Though the people of Israel figure largely in this history, yet we find no attempt to give a complete, uninterrupted history of this nation, and very little of contemporary history is mentioned. The purpose of these historical records is a different one. **The sacred history is a record of God's government and of God's unwavering fidelity.** To present this clearly before our vision is the chief purpose of sacred history. Hence, we notice that *the leading characters in this history are judged solely by their relation to God, by their obedience and fidelity to Him.* In short, the sacred history is *a history of the development of God's plan of salvation.*

2. **History** is the record of things that have occurred, of deeds that were done, a record of facts. *Sacred History* is the record of *what God has done* for the salvation of mankind. It is a *revelation* of *God's* activity. God not only governs the doings of men, but He appears *personally*, speaks and acts among them, for the consummation of His eternal plan of salvation in **Christ Jesus**. And, as the Bible describes this ac-

tivity of God, it unfolds before our eyes a vision of **who God is, and what He wills to be for us.**

3. This peculiar characteristic of the sacred history must always be borne in mind, not only in order to understand the history of Israel, but also because otherwise no understanding of the Bible can be acquired.

4. One of the best methods of studying sacred history is the study by Periods, or Epochs, noting with special care the chief characters and events. The following outline will be followed in these lessons, and the student should refer to it continually in his study of the lessons we are now entering upon.

OUTLINE OF SACRED HISTORY.

Sacred History Has Three Main Divisions:

- I. The Creation and Fall of Man.**
 1. The creation.
 2. The calling and destiny of man.
 3. The fall of man.
 4. The results of the fall of man.
- II. The Preparation of Man's Salvation.**
 1. Period: Adam to Moses.
 2. Period: Moses to Saul.
 3. Period: Saul to the Babylonian Captivity.
 4. Period: Captivity to Christ.
- III. Realization and Consummation of Man's Salvation.**
 1. Salvation obtained and presented in the person of Jesus Christ.
 2. Salvation preached by the apostles.
 3. Salvation accepted in the church.
 4. Ultimate consummation of salvation.

Parts I. and II. of Sacred History are recorded in the scriptures of the Old Testament; the New Testament treats exclusively of Part III.

QUESTIONS AND EXERCISES.

In what respect only can Old Testament history be called a history of Israel?

What is the peculiar characteristic of this history?

Why is the Biblical history called *Sacred History*?

In what respect is it *Revelation*?

What is the significance of this peculiarity of Sacred History in respect to the understanding of the Bible?

Note and study carefully the outline of Sacred history. Look up the central thoughts of the Biblical books in Part I. and II., lessons 1-17, and compare them with the outline in this lesson. State your conclusions in writing.

Lesson 19.

THE CREATION AND FALL OF MAN.

1. **The Creation.** The world is not eternal; it was created of nothing, by the almighty power of God. It was God's will that there should be creatures which might be blessed in the fullness of His love and mercy.

2. **The Destiny of Man.** Man is the crowning work of creation. Created in the image of God, he was called to subdue the earth and to "have dominion over every living thing that moveth upon the earth." For this reason, God equipped man with all the powers and faculties necessary to fulfill this great task.

3. **The Fall of Man.** God, however, did not *compel* man to carry out the task for which he was created and qualified. It was to be a voluntary act on the part of man. In his *obedience* to God man was to destine himself to the purpose for which God had destined him. The test of this determination of his own destiny came when Satan tempted man. *In this test man failed*, and thus *sin* came to have dominion and power over him.

4. **Results of the Fall.** Man had now, "through the instigation of the devil, by *wilful disobedience*," deprived himself of his power, and so voluntarily came under the mastery of sin. This is the reason why the salvation and redemption of man is *necessary*.

Yet God in his mercy had from eternity planned to redeem fallen man in Christ. This is the reason why man's salvation is *possible*.

Therefore, after man's fall, this eternal plan of God forthwith became operative in history by means of the *Promise* that the seed of the woman should bruise the serpent's head.

OUTLINE.

The Creation and Fall of Man.

I. The Creation:

1. Creation of heaven and earth. (Gen. 1.)
2. Creation of man. (Gen. 1 and 2.)

II. The Destiny of Man:

1. Man created in the image of God. (Gen. 1:27.)
2. Man's duties. (Gen. 1:26, 28.)

III. The Fall of Man:

1. The test—God's law. (Gen. 2:16, 17.)
2. The temptation—Serpent. (Gen. 3:1-5.)
3. The fall. (Gen. 3:6.)

IV. The Results of the Fall:

1. The seared conscience. (Gen. 3:7, 8.)
2. The tempter cursed. (Gen. 3:14.)
3. The first promise. (Gen. 3:15.)
4. Man's sentence. (Gen. 3:16-24.)

V. Chief Characters:

Adam and Eve.

QUESTIONS AND EXERCISES.

Read Gen. 1 and 2 and relate in your own words the story of the creation of heaven and earth, and the creation of man.

Why is man called the *crowning* work of the creation?

Read Gen. 2:20 and note: 1. How man received the faculty of speech; 2. How distinctly the Bible emphasizes the difference between the nature of man and the animal nature.

What was God's object and purpose in forbidding man to eat of the tree of knowledge?

How did man come under the dominion of sin?

In what respect is the record of man's fall, the basis of the whole sacred history?

In what manner did God's plan of salvation first become operative?

Lesson 20.

THE PREPARATION OF MAN'S SALVATION.

I. PERIOD: ADAM TO MOSES.

1. Since man by *wilful disobedience*, that is an act of his own, voluntary choice, came under the mastery of sin, therefore salvation could not be *forced* upon him. Man's redemption could not follow immediately after the fall, because man must first be prepared for this salvation. He must first be brought to a *realization of his sin and misery* and to a *yearning and desire for salvation*.

2. The **Disastrous Consequences of Man's Sin** soon became evident. Adam's first son, *Cain*, slew his brother *Abel*. And as men began to multiply on the earth, their wickedness increased. Though God earnestly warned them, yet they heeded neither his warnings nor his threats, and refused to be chastised by the Spirit of the Lord God.

3. That **God is not Indifferent** concerning man's sin is seen in His *judgment*—the *flood*. In this terrible judgment of God, **Noah** alone found grace in the eyes of the Lord; and he with his family was saved in the ark. Unto him, also, God renewed the *promise*, and made a *covenant* with him, as a token of which He set His "bow in the clouds."

4. With **Noah**, a new epoch of sacred history began. Its beginning is marked by *Noah's sacrifice* on the one hand and *God's promise* on the other. Noah's sacrifice was both a confession of *sin* and a confession of the *hope of salvation*. God's answer to this confession was the promise: "I will not again curse the ground any more for man's sake; for the imagina-

tion of man's heart is evil from his youth.—While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:21-22.)

5. But this new course of development was also interrupted by the depravity of men. In their impudent defiance of God, they began to build the **Tower of Babel**, thus again provoking God to judgment. This judgment came speedily. God **confounded their language** and **scattered them abroad** upon the face of the earth. This occurrence marks the beginning of *paganism*, or heathenism. Yet God does not lose sight of those nations which obstinately walk according to their own depraved will. Sacred history shows this in the *genealogical record* of the nations, given in Gen. 10.

6. In spite of man's depravity, God does not give up his plan of salvation. Therefore He chose **Abraham**, commanded him to leave his country and kindred, gave him the *promise*, and made a *covenant* with him, that in the seed of Abraham all the nations of the earth should be blessed. Thereby God opened the way of salvation for all men—the *path of faith*; for this reason Abraham is also called *the father of all them that believe*, because he *believed* God, and God counted it to him for righteousness.

7. When Abraham was 100 years old, the *promised son*, **Isaac**, was born unto him. As a trial of his faith in God's promises, Abraham was requested to offer Isaac as a sacrifice to God. Abraham *obeyed*, yet in the last moment God stayed his hand. Instead of Isaac, Abraham then offered a ram as a burnt offering, and the Lord most solemnly renewed unto him all His promises.

8. After Abraham's death, **Isaac** became the bearer of the promise. Isaac was a quiet man, a man of prayer and patient endurance. Contrary to God's will, he tried to confer

the promise upon his son *Esau*; this plan was frustrated by his wife, and **Jacob** received the promise.

9. Because Jacob had used corrupt means to obtain the promise, he must needs be purified before he could indeed receive the promise from God. Not until he had been trained by God in the school of adversity, did he, by *spiritual means*, obtain the promise from God. *Jacob*, the "*supplanter*," became *Israel*, the "*wrestler with God*."

The importance of the history of Isaac and Jacob lies in the fact that this history reveals in a most remarkable manner: 1st, how God carries out and accomplishes his divine plan, even though men walk in their own sinful ways; 2nd, that God is especially rigid in dealing with the sins of his chosen ones. Men are oftentimes punished by that in which they themselves have sinned.

10. This epoch of sacred history closes with the story of **Joseph**. The history of Joseph is one of the grandest revelations of God's wonderful control of the destinies of men. Divine guidance is clearly seen in Joseph's life. Brought into Egypt as a slave, he there became a prince and the saviour of his people. Jacob, with his whole family, came to Joseph in Egypt. Here Jacob died, after having given the promise of the coming Messiah to his son **Judah**, thereby showing his staunch faith in the promises of God. The descendants of Jacob remained in Egypt longer than 400 years; for it was God's plan, that here the *house* of Israel (*the family*) should develop into the *people* of Israel—into a *nation*.

OUTLINE. I. PERIOD.

I. Adam to Noah:

1. Cain and Abel.
2. The descendants of Seth.

II. Noah to Abraham:

1. Increasing wickedness of man.
2. God's judgment: the flood.
3. God's covenant with Noah—rainbow.
4. Tower of Babel, confusion of tongues, dispersion.

III. Abraham to Moses:

1. The call of Abraham; God's promise.
 - a.* Journeys of Abraham.
 - b.* Melchizedek; Lot.
 - c.* Sodom and Gomorrah.
 - d.* Hagar and Ishmael.
2. Isaac's birth and offering, and the renewal of the promise.
3. Isaac and his sons, Jacob and Esau.
4. Jacob's history.
 - a.* Journeyings; Bethel.
 - b.* Jacob with Laban.
 - c.* Jacob's wrestling with God; Peniel.
5. Joseph's history.
 - a.* Joseph's dreams.
 - b.* Sold into Egypt.
 - c.* Joseph and Pharaoh.
 - d.* Joseph and his brethren.
6. Israel journeys into Egypt.

QUESTIONS AND EXERCISES.

Why could man's redemption not take place immediately after the fall?

What does the history of Cain and Abel teach?

What is taught by God's judgment in the flood?

With what man did the new epoch of development in God's kingdom begin?

What was the token of God's covenant with Noah?

How was this new covenant broken?

What does the genealogy in Gen. 10 teach us?

Why is Abraham called "the father of all that believe"?

Wherein lies the importance of the history of Isaac and Jacob?

Why did God allow the descendants of Jacob to sojourn in Egypt?

Mention five examples in this period which show *what God did* to prepare the salvation of man.

Complete the outline of this lesson by inserting the proper Bible references as in the outline in the previous lesson.

Lesson 21.

THE PREPARATION OF MAN'S SALVATION.

II. Period: FROM MOSES TO SAUL.

1. **Increase of the Children of Israel.** The descendants of Jacob had come into Egypt under the most favorable circumstances. In Egypt the *family* of Jacob (70 souls) developed into a mighty *nation* of about two and one-half million souls, of which at least 600,000 were men of war. Agriculture and industrial pursuits put an end to the nomadic life which they had thus far been leading. Then, too, the Israelites had ample opportunity to acquaint themselves with Egyptian culture and civilization. Hence Israel's sojourn in Egypt was of the greatest importance for the nation of Israel.

2. **Israel's Oppression.** The rapid increase of the Israelites caused apprehension among the Egyptians, that it might prove a menace for them. And when in the course of time a new king arose, who knew naught of Joseph, the children of Israel were sorely oppressed. But the harder they were oppressed, the more they increased. Then the king commanded that all new-born male children of the Israelites should be cast into the water.

3. **The Birth and Calling of Moses.** At that time, *Moses* was born. By God's providence he was rescued from death by the daughter of Pharoah, and lived at the king's court. For forty years he was instructed in all the wisdom of the Egyptians. Then "by faith, Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God." But when he, in head-strong zeal, came forward as the avenger of his people, he was forced to flee from before Pharoah into the wilderness of Midian.

Here he remained forty years. Then the Lord appeared unto him at Mount Horeb in a *burning bush*, and called him to be the leader and deliverer of Israel.

4. **The Plagues of Egypt.** In the name of Jehovah, Moses stood before Pharaoh and demanded the release of Israel. But Pharaoh hardened his heart and drew upon himself God's judgments, the ten *plagues*. At last, when the tenth plague came, the slaying of the firstborn of Egypt, the children of Israel were fairly driven out of the land. The Israelites took with them, the *bones of Joseph*. God ordained the **Passover** as the perpetual memorial of this deliverance out of Egypt.

5. **Crossing the Red Sea.** By God's command, the Israelites did not take the customary route to Canaan. The Lord went before them, leading them by a *pillar of a cloud* by day and a *pillar of fire* by night. When they came to the Red Sea, the Lord led them through the midst of the sea upon dry ground, but the pursuing Egyptians perished in the sea. Then Israel journeyed along the eastern coast of the Red Sea unto Mount Sinai.

6. **The Giving of the Law.** Israel's sojourn at Mount Sinai marks the beginning of another epoch of sacred history. The *covenant of God*, which until now had been a *covenant of promise*, became the *covenant of law*, when God gave his law to the people. This giving of the law was a consecration of the people, by which Israel became *God's chosen people above all nations*. For this reason the sojourn at Sinai is one of the most important items of sacred history. Furthermore, at Sinai the Israelite *form of worship* was definitely fixed. (Tabernacle, priesthood, sacrifices, feasts, ceremonial laws.)

7. **Journey in the Wilderness.** At the beginning of the second year after the exodus, Israel came to the boundary of Canaan. Discouraged by the greatly exaggerated reports of the *spies*, the unbelieving people refused to enter the prom-

JOURNEYS OF THE
CHILDREN OF ISRAEL
FROM
EGYPT TO CANAAN



ised land. Therefore God punished them by compelling them to wander in the wilderness for thirty-eight years until all that were twenty years old and upward when they left Egypt, had died. Only *Joshua* and *Caleb* were spared. Yet in all these years God did not forsake his people. He gave them "Manna" to eat and water out of the rock to drink, though the people continually rebelled against the Lord and his servant Moses.

8. **The Death of Moses.** At last the people came into the country east of Jordan and took possession of it. Here according to the word of the Lord, Moses was to die. So he once more solemnly impressed upon the people the law of God, and consecrated *Joshua* to be his successor. Then he went up into *Mount Nebo*, and after beholding the promised land, died "at the mouth of Jehovah," and God buried him; but no man knoweth his sepulchre unto this day.

QUESTIONS AND EXERCISES.

Why did Israel have to dwell so long in Egypt?

What value did this sojourn in Egypt have for them?

Why were the Israelites oppressed by Pharaoh?

What was the result of the oppression?

What significance did the stay at Pharaoh's court have for Moses?

How did God call him to be the leader of Israel?

How is it made evident in this portion of sacred history, that *God Himself* was the deliverer and leader of Israel?

What is the significance of the giving of the law at Mt. Sinai?

What was the cause of the long journeying in the wilderness?

Follow the route of the children of Israel on the map. Locate the following places and mention the special acts of God done there: Red Sea, Mara, Rephidim, Kadesh Barnea.

Mention the acts of God in connection with the following names: Miriam, Korah, Balaam.

Name two battles which were fought by the Israelites, and find the places on the map.

Write a short composition on the topic: "Moses, the leader of the Israelites."

Lesson 22.

THE PREPARATION OF MAN'S SALVATION.

II. Period: Continued.

9. **Entry into Canaan.** The unbelieving generation of the Israelites had perished in the wilderness, and a new generation had taken its place. Under the leadership of Joshua this generation now entered into Canaan after God had in a miraculous manner prepared the way through the *Jordan* for them.

10. **Jericho and Ai.** Jericho, the strongest and most important city of the new land, was captured in a manner specifically ordered by God. By the trespass of *Achan*, however, Israel came under the curse. Not until the accursed thing had been removed, could they capture the city of *Ai*. Intimidated by these victories of Israel, the *Gibeonites* by craft and fraud, obtained a league with Israel; but they were condemned to perpetual bondage, "to be hewers of wood and drawers of water for the congregation."

11. **Conquest of Canaan.** The victorious advance of Joshua could not be checked. The enemies fell before the sword of Israel because the Lord fought for his people. In about seven years the whole land of Canaan had been subdued.

12. **Division of the Land—Joshua's Death.** After the conquest of Canaan the Lord commanded Joshua to divide the territory by lot among the tribes of Israel. When this had been done, Joshua called all the people together, exhorted them to remain faithful unto the Lord and *renewed the covenant*. Soon after, he died, being 110 years old.

13. **The Time of the Judges.** All the conditions were now most favorable for Israel and for the prosperous development of its national life. Israel now had a fruitful land, a religion, a system of government and a sanctuary. But after a while another generation arose *which knew not the Lord*, and soon they forsook the Lord and worshipped idols. Such apostasy brought upon them God's judgment and punishment. Yet the Lord forsook them not, but ever and anon raised up *Judges*, which delivered the people out of the hand of the enemies that spoiled them. The most important of these judges were: Gideon, Deborah, Jephthah, Samson, Eli and Samuel.

14. **Samuel.** Among the judges of Israel *Samuel* is the most important. With him God introduced two new elements into Israel, *prophecy* and the *kingdom*. Samuel was not only judge, but also prophet. The most important events during Samuel's time are: God's calling of Samuel when he was yet a child; Samuel's great work of reformation at Mizpeh; the choice of a king; the anointing of David.

The introduction of *prophecy* was especially important for Israel. For the greatest temptation of Israel's kings lay in the desire to imitate the kings of the heathen nations. God opposed this desire by His word, which He proclaimed by the mouth of the prophets. But most of the kings heeded not these messages of God.

OUTLINE II. PERIOD.

From Moses to King Saul.

I. Moses and the Journey to Canaan.

1. Israel in Egypt.
 - a. Increase of the people.
 - b. Oppression.
2. The Exodus.
 - a. The birth and call of Moses.
 - b. The plagues.
 - c. Passover and exodus.
 - d. Crossing the Red Sea.
 - e. Journey to Sinai.
3. From Sinai to Canaan.
 - a. Giving of the Law.
 - b. The golden calf.
 - c. The Israelitish worship.
 - (1) Tabernacle.
 - (2) Priesthood.
 - (3) Sacrifices.
 - (4) Feasts.
 - d. Journeys in the wilderness.
 - (1) Spies.
 - (2) Korah.
 - (3) Aaron's death.
 - (4) Brazen serpent.
 - (5) Balaam.
4. Moses' Death.

II. Joshua: The Conquest of Canaan.

1. Crossing the Jordan.
2. Jericho and Ai.
3. Conquest and devision of the land.
4. Renewal of the covenant. Joshua's death.

III. The Time of the Judges.

1. Gideon, Deborah, Jephthah, Samson, Eli.
2. Samuel—judge and prophet.
 - a. Reformation.
 - b. Prophecy.
 - c. Founding of the kingdom.

QUESTIONS AND EXERCISES.

Who became Israel's leader after the death of Moses?

In what manner did God open the way into the land for the people?

Describe the capture of Jericho.

Give a reason why Jericho was captured in such peculiar manner.

What was the trespass of Achan?

Why were the nations of Canaan unable to withstand Joshua?

Describe the condition of Israel during the time of the judges.

Relate briefly the story of Gideon, Samson and Jephthah.

Why is Samuel called the most important of the judges?

What new form of government was introduced under the direction of Samuel?

Complete the outline by inserting the proper Bible references.

Note—The events recorded in the book of *Ruth* occurred during this time of the judges. The story of Ruth, one of the most beautiful in the Old Testament, is an important part of sacred history, because Ruth, the great-grandmother of King David and an ancestress of Jesus Christ, came into the chosen lineage from a *heathen* nation, thus testifying that *all the nations of the earth are blessed in the seed of Abraham*, as God has promised.

Lesson 23.

THE PREPARATION OF MAN'S SALVATION.

III. Period: FROM SAUL TO THE BABYLONIAN CAPTIVITY.

1. **Saul the First King of Israel.** The sons of Samuel walked not in his ways, but took bribes and perverted judgment. Then the people became dissatisfied and demanded of Samuel that he set a king over them like the nations round about them had. In accordance with the directions of the Lord Samuel granted this request of the people and anointed **Saul**, the son of Kish, of the tribe of Benjamin, to be king over Israel. For a time Saul reigned well. But after a few years he became haughty and disobedient unto the Lord. Then the Lord rejected Saul. Saul reigned forty years over Israel. At last, in a battle with the Philistines he ended his life by committing suicide.

2. **David.** While Saul was yet alive, God commanded Samuel to anoint *David* to be king over Israel. David was the youngest son of Jesse of the tribe of *Judah*. At the court of Saul David became connected with the king himself. The king's daughter became his wife, and Jonathan, the king's son, became David's best friend. In the battle with *Goliath*, the champion of the Philistines, David proved his faith in God and his zeal for the honor of the Lord. But David's success roused the hatred and envy of Saul, and David was forced to flee before Saul.

3. Not until the death of Saul did David become king. Then for a period of seven years he reigned over the tribe of Judah only; afterward (thirty-three years) over all Israel. His reign is remarkable on account of the victories he won

over his enemies (his kingdom extended from Egypt to the Euphrates river) and on account his ordinances in respect to the *religious* life of the Israelites. His inspired psalms formed an essential part of the religious worship and service which he introduced.

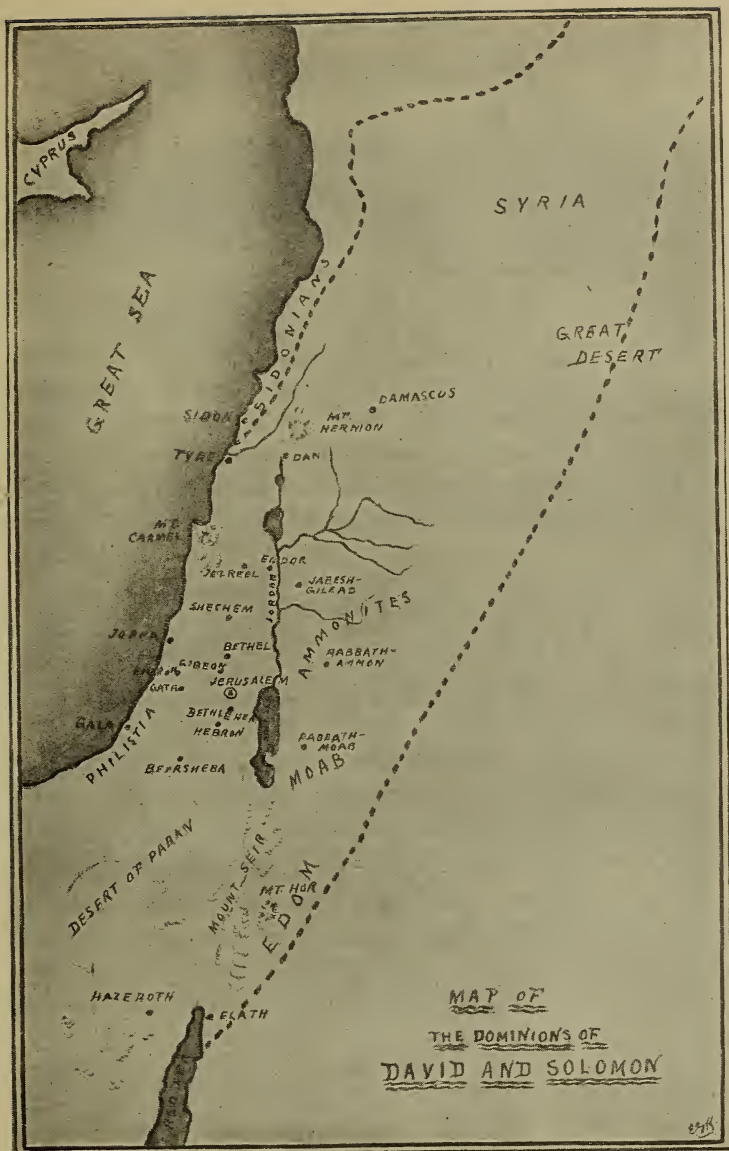
4. Yet David also sinned grievously against God. But he bitterly and sincerely repented, and God forgave him his sin.

5. The importance of David, however, lies in the fact that he was **an ancestor and a type of Christ**. Unto him was given the *promise of the Messiah*, and from the time of David the prophets speak of *Christ* as the *Son of David*.

6. **Solomon**. Shortly before his death, David had his son *Solomon* anointed king over Israel. Solomon's prayer for an understanding heart pleased God greatly, and He gave him great wisdom, and great riches. The fame of his wisdom and glory spread abroad into all countries.

7. The **Building of the Temple** is the most important event in the history of Solomon. This temple was built according to the model of the *tabernacle*. It was erected on Mount Morijah, the place which had already been chosen and sanctified for this purpose. At the dedication service the glory of the Lord appeared in a cloud and filled the "House of the Lord."

8. During Solomon's reign Israel reached the height of its national glory and power. But Solomon also laid the foundation for the ultimate *destruction* of the nation. His infatuation for his many heathen wives led him to build altars unto their gods, and thus again introduce *idolatry* among the people of Israel. As a punishment for this sin the Lord announced to him that his kingdom should be divided in the reign of his son. Solomon died after he had reigned forty years over Israel.



QUESTIONS AND EXERCISES.

What prompted Israel to demand a king?

Why was this demand an ungodly request?

Read I. Sam. 8 to 12 and note carefully that though the *Lord* gives the people a king, yet he gives them a king *according to the desire of their heart*. Saul was a king after the heart of the *people*, but not after the heart of *God*.

Read I. Sam. 15, 16, and state the particular reasons for Saul's rejection.

Write a short characterization of Saul.

By what heroic deed did David arouse the envy and hatred of Saul? What was the result?

In what respects did the reign of David excel?

Wherein lies the great importance of David?

Can you mention some particulars in which David is shown to be a type of Christ?

What promise did David receive of God?

Name three things in which Solomon distinguished himself.

What is the most important event of Solomon's reign?

Read the description of the building of the temple. What was in the ark of the covenant? What was no longer in the ark of the covenant, although it had been there at the time of Moses?

How did Solomon lead the way to the destruction of his kingdom?

What punishment was prophesied?

Mention one or two events in the histories of Saul, David and Solomon, in which the activity of *God* is especially noticeable.

Note carefully by what standard the Bible judges these men. What is this standard?

Lesson 24.

THE PREPARATION OF MAN'S SALVATION

III. Period: Continued

9. Through the victories of David Israel had risen to the height of its power, and in the building of the temple the Old Testament form of worship had received its fullest development. But instead of maintaining this high station, the people, through the fault of their rulers, proceeded to work out their own destruction. It was Solomon, the great and wise king, who started the nation on the downward path by erecting altars to the idols of his wives.

10. **Division of the Kingdom.** At the beginning of the reign of *Rehoboam*, the son of Solomon, the predicted division of the kingdom came to pass. In a haughty manner and with harsh words Rehoboam refused to grant a just demand of the people. This enraged the people, so that the ten northern tribes of Israel rebelled against Rehoboam and chose *Jeroboam* for their king. Thus Israel was divided into two kingdoms, the kingdom of *Judah* and the kingdom of *Israel*.

11. **The Northern Kingdom, or Kingdom of Israel.** The very first king of this kingdom, *Jeroboam*, forsook the Lord and *introduced idolatry*. He erected two idols—a golden calf at Bethel, and another golden calf at Dan—thinking that he would thereby establish his kingdom. And all of the nineteen kings of this kingdom of the ten tribes, followed the bad example of Jeroboam. God did not fail to warn the kings and the people by the earnest preaching of His prophets, and often chastised them with adversity, but Israel stubbornly refused to mend its ways, and so at last the judgment came

according to the word of the Lord. *Shalmaneser*, king of Assyria, warred against Israel, and led the people away captive into *Assyria*. The king also sent *heathen* people into the land of Israel, to dwell in the cities. These heathens soon mingled with the Israelites that had been left in the land, and thus originated the *Samaritans*. The most important kings of the northern kingdom were: *Jeroboam*, *Ahab*, and *Jehu*. This kingdom endured for about 253 years.

12. The Kingdom of Judah, the Southern Kingdom. This kingdom was saved from ruin for a longer time than the northern kingdom because it had a religious support in the temple with its Priests and Levites. Then, too, among the number of its kings there were some devout and godfearing men, who walked in the ways of the Lord. The most important of these devout kings were *Jehoshaphat*, *Joash*, *Hezekiah* and *Josiah*. The majority of the kings, however, were wicked, and forsook the Lord. *Ahaz* and *Manasseh* were the most godless. (There is a tradition that during the persecution in Manasseh's reign the prophet Isaiah was sawn asunder.)

But because the kingdom of Judah would not heed God's warnings and chastisements, the people were led into the Babylonian captivity, as the prophets had predicted. King *Nebuchadnezzar* destroyed the city of Jerusalem, burned the temple and led the people captive unto *Babylon*. Only a few Jews, of the common people, did he leave in the land. The kingdom of Judah endured for 387 years.

13. The Prophets. As we have already learned, *Samuel* constituted the *order of prophets* in Israel. In David's time, *Nahum* and *Gad* are mentioned as prophets. During the reigns of the later kings God used the prophets as his special messengers to the people, to warn and to admonish them. Hence the prophets play an important part in the history of Israel. The most important of the prophets that labored in the kingdom of Israel are *Elijah*, *Elisha*, *Obadiah*, *Jonah*, *Hosea*

[illegible]

and *Amos*; of those that labored in the kingdom of Judah, *Isaiah*, *Micah*, *Joel*, *Zephaniah*, *Habakkuk* and *Jeremiah* are the most important.

The work of these prophets was partly *censure* of the people's apostasy, partly the *threatening* prediction of God's judgment and punishment. But God's covenant is eternal, therefore the prophets never failed to mention the **salvation** that was to follow the chastisement. And in the course of the years the prophecies of the **coming saviour** became more and more distinct; indeed they form the principal subject of Old Testament prophecy.

OUTLINE OF III PERIOD.

From Saul to the Babylonian Captivity.

I. The United Kingdom.

1. *Saul*: Founding of the kingdom.
 - a. Election.
 - b. Rejection.
 - c. Persecution of David.
2. *David*: The kingdom extended and established.
 - a. David's anointing and time of probation.
 - b. His reign over the tribe of Judah.
 - c. King over all Israel.
 - d. Wars and victories.
 - e. David's religious ordinances.
 - f. David's sin and repentance.
 - g. The results of his sin.
 - h. The importance of David.
3. *Solomon*: Old Testament worship at its height.
 - a. Solomon's wisdom, riches and power.
 - b. The building of the temple.
 - c. Solomon's sin.

II. The Divided Kingdom.

1. *Rehoboam*: The division of the kingdom.
2. *The kingdom of Israel*.
 - a. Apostasy and idolatry.
 - b. Most important kings.
 - c. Character of the kings.
 - d. Elijah and Elisha.
 - e. Destruction of the kingdom.
3. *The kingdom of Judah*.
 - a. Character of the kings.
 - b. The most important of the devout kings.
 - c. The prophets.
 - d. Destruction of the kingdom.

QUESTIONS AND EXERCISES.

Note carefully that the Bible in its history of the kings of Israel judges these kings according to the standard of their obedience to God. Does this suggest to you a reason why the history of Saul, David, Solomon, Ahab, Hezekiah and others is given in detail, and that of others is not?

Read the history of Ahab. In your opinion, who is the chief character in this history, Ahab or Elijah? Give a reason for your opinion.

Write short compositions on the following topics:

David, the man according to the heart of God.

The Temple of Solomon.

The history of the kingdom of Judah, as an illustration of the truth that righteousness exalteth a nation.

The history of Israel as an illustration of the truth that sin is a reproach to any people.

Complete the outline by inserting the proper Bible references.

Lesson 25.

THE PREPARATION OF MAN'S SALVATION.

IV. Period: From the Babylonian Captivity to the Birth of Christ.

1. **The Time of Captivity** had not only been foretold by the prophets as a judgment of God, but its *duration* had also been foretold. This captivity was to last for *seventy years*, and it proved a time of salutary probation for the Jews. During this time, also, God sent forth *prophets* to the people, and, with mighty voices, they called them to repentance, and comforted them with the precious promise of the coming Saviour. The results soon became evident. The *ordinances of the law* were observed with scrupulous care, and the better-minded of the people *yearned for deliverance*; a great yearning for Jerusalem took possession of them.

The most important prophets of this period are *Ezekiel* and *Daniel*.

2. **The Return from Exile.** The end of the captivity came as it had been foretold by the prophet Jeremiah. During the reign of *Cyrus*, king of Persia, the Jews were permitted to return to their own country. In the year B. C. 536, 42,000 Jews returned home to Palestine. Their first act after coming to Jerusalem was to begin the *rebuilding of the temple*. This work progressed slowly, owing to the many hindrances and obstacles, but at length it was completed.

3. **Esra and Nehemiah.** Two men of this period stand forth most prominently, especially on account of their work of reformation and reconstruction. **Esra**, the *scribe*, instructed the people in the *Law of God*, and saw to the enforcement of

this law. **Nehemiah**, the *governor*, labored chiefly for the restoration of the Jewish *state*, especially by the *rebuilding of Jerusalem*. These two men may be considered the founders of *Judaism*, with its rigid legalism.

4. **The Jews in the Dispersion.** Not all Jews returned to Palestine, yet they all stood under the protection of God. The book of **Esther** records God's marvelous protection of these dispersed Jews. They too had a work to do in the plan of God. It was through them, scattered abroad among the nations, that the knowledge of the only true God was spread more effectively among the *heathens* than would have been possible had they all returned to Palestine.

5. **Subsequent History of the Jews to the Time of Christ.** As long as the Jews were under the jurisdiction of the *Persians*, they enjoyed peace and were prosperous. Afterward they became subject, first to *Egypt*, then to *Syria*. Then too, they as a rule, enjoyed protection and peace. Their own government lay in the hands of the *Sanhedrin*, a council composed of 70 members, priests and scribes. But in the 2nd century B. C. came the terrible persecution of which *Daniel* had prophesied. The Syrian king, *Antiochus Epiphanes* sought to force idolatry upon the Jews, profaned the temple, plundered Jerusalem and deported many of its inhabitants. Then many Jews renounced their faith. But *Mattathias*, an aged priest, gathered a party and tore down the altars of the idols. A national uprising followed. *Mattathias'* son, *Judas Maccabaeus* (hence the name "Maccabees"), succeeded in organizing an army and driving out the Syrians and restoring the temple and its worship. His brother *Simon* forced the Syrian king to recognize the independence of *Judaea*. The people conferred upon him and his family the hereditary office of Priest-Prince as a token of gratitude. But the later Maccabees lacked the glowing faith and zeal for the law which characterized their fathers. Their history is a continuous record of bloody fam-

ily feuds, until the *Roman* general Pompey captured Jerusalem and brought the Jews under the rule and power of the *Romans*. The Romans appointed the Idumean *Antipater* procurator of Judaea. His son **Herod** succeeded him, and was made *king* over the whole of Palestine. This is that king Herod during whose reign Christ was born.

QUESTIONS AND EXERCISES.

How long, according to the prophecy of Jeremiah, was the captivity of the Jews to last?

What were the wholesome effects of this captivity upon the Jews?

Who were the chief prophets of this period?

During the reign of what king did the Jews return to Palestine?

In what way can Esra and Nehemiah be considered the founders of Judaism?

What task were the Jews of the dispersion to perform according to God's plan?

Give a short review of the subsequent history of the Jews.

Read again the contents of this lesson and compare it carefully with the biblical records.

Note—a. How the prophecies of the prophets were literally fulfilled.

b. How the governing power of God is revealed in this history of Judah.

c. How the attitude of the people is changed in respect to the *observance of the law* and the *expectation of a Saviour*.

d. Compare this with the results of our previous lessons regarding the *preparation* of man's salvation.

Lesson 26.

THE MOST IMPORTANT OF THE MESSIANIC PROPHECIES.

1. We have already learned that the *prophets* played an important part in the history of Israel. We also learned that many of their prophecies were fulfilled in the subsequent history of the nation. But the most important of all the prophecies of the Old Testament are those which pertain to the *coming of the Messiah* (that is Christ), the *Saviour*. A short summary of these prophecies is a great aid in understanding the Scriptures.
2. In the following summary, only the most important of the Messianic prophecies are mentioned. They are grouped according to their contents. The student, of course, is expected to look up the passages indicated and to study them carefully.
 - a. *The Messiah will be a descendant of David.* Isa. 11:1, 2, "A rod out of the stem of Jesse," etc. Jer. 23:5, "I will raise unto David a righteous branch," etc. Ezek., 34:23, The true shepherd.
 - b. *The Messiah will be the eternal Son of God.* Ps. 2:7; Ps. 89:28; Ps. 110:1; Isa. 9:6-7, "Unto us a child is born," etc.; Dan. 7:13-14; Jer. 23:6.
 - c. *The Messiah will be born in Bethlehem, the son of a virgin.* Isa. 7:14; Micah 5:1.
 - d. *The Messiah will go forth from Galilee.* Isa. 9:1-2; (Land of Zebulim and Naphtali.)

- e. *The forerunner will prepare the way for the Messiah.* Isa. 40:3; Mal. 3:1.
- f. *The Messiah will come in humility.* Zech. 9:9; Isa. 52:14; Isa. 53:2-3.
- g. *The ministry of the Messiah.* Isa. 42:1; Isa. 61:1-2; Isa. 35:5-6; Isa. 49:4-6; Ps. 2:1-6.
- h. *The Messiah will be betrayed and sold.* Ps. 41:10; Zech. 11:12-13.
- i. *The Sufferings of the Messiah.* Isa. 50:6; Isa. 53:3; 53:7; 53:12; Ps. 22:2ff; Zech. 12:10; 13:7; Isa. 53:4-5; Isa. 53:10-11; Isa. 43:24-25; Isa. 44:22; Zech. 13:1; Isa. 61:10; Jer. 23:6.
- j. *Resurrection and Ascension of Christ and the Outpouring of the Holy Spirit.* Isa. 53:10; Ps. 68:19; Ezek. 36:27; Zech. 12:10; Joel 3; Ps. 110:1.
- k. *The Messiah is the only Saviour.* Isa. 45:22-24.
- l. *The Messiah will administer a just judgment and create a new heaven and a new earth.* Isa. 11:3-5; Isa. 65:17.
- m. *The glory of the new covenant.* Haggai 2:10; Ps. 72:7.

3. Though the Jews did not understand correctly all of these prophecies, but interpreted them according to their own carnal desires, nevertheless these prophecies were the means of arousing in them an *expectation* and a fervent, passionate *yearning* for the coming of this Messiah.

Thus, in the course of the centuries, the salvation of man had been foreshadowed, typified, promised and prepared. The time had now come, when, according

to God's divine and eternal plan, this salvation should appear in the Messiah. What reception the Messiah would receive, had also been foretold by the prophets. This, however, was not heeded by Israel.

QUESTIONS AND EXERCISES.

Review the contents of Part III.

Name some special event in connection with the following names: Adam, Noah, Moses, Joshua, Gideon, Samuel, Saul, David, Solomon, Jeroboam, Elijah, Isaiah, Jeremiah, Daniel, Esra.

Memorize at least five of the prophecies mentioned in this lesson. Do not fail to make written notes of your study.

PART FOUR.

THE SACRED HISTORY.

B. New Testament History.

Lesson 27.

REALIZATION AND CONSUMMATION OF MAN'S SALVATION.

I. Salvation Obtained and Presented in the Person of Jesus Christ.

1. **The Fulness of Time.** "In the fulness of time, God sent forth his Son," that is, when the time of preparation of man's salvation was over, when these preparations were completed. God had not only given men the *promise* of a Saviour, He had not only developed and *typified* this promise more and more clearly, but He had also, *by His divine guidance and discipline, prepared mankind for the coming of this Saviour.*
 - a. *The talents and abilities which God had given man had been developed in manifold manner.* This had happened not by chance, but in accordance with the divine plan. On the one hand man needed to learn by his own *experience*, that it is impossible to work out his salvation by human wisdom and strength. On the other hand this development of man's abilities was to be an important factor in *the extension of the kingdom of God.*

- b. *The civilized heathen nations* had demonstrated most clearly, that all human achievements in culture, art, and science, are unable to give mankind full and complete satisfaction. Indeed the yearning for a saviour had become great among many of these cultured heathens.
 - c. *The people of Israel* who also had for a long time tried to obtain salvation by their own endeavors, had now, by the chastisement of God, learned to look to God for this salvation, and many devout men, like Simeon, waited and longed anxiously for the coming of the promised Messiah.
 - d. *By the dispersion of the Jews* the knowledge of the promise of God and of the hope of Israel had been brought to all the heathen nations. This had served to awaken a *desire* for the coming of this saviour.
 - e. *The whole of the ancient world* at that time was subject to Rome, and the Greek language had become the *universal language* of that age. These were important factors in the rapid spreading of the gospel.
- So God had in his wonderful wisdom prepared all things, that the salvation of man might be developed in its whole fulness. "The fulness of time" was at hand and the Lord of Glory appeared.

2. **The Person of the Saviour.** In this fulness of time, God sent forth his Son, born of a woman, to carry out the work of salvation. The Son of God became flesh, and dwelt among men. He appeared on earth in the form of a servant, and was made in the likeness of men and was found in fashion as a man. *But in the man Jesus dwelleth all the fulness of the Godhead bodily.* He is the Christ, the Son of God and the Son of Man; he is true man and true God.

3. **The Task of the Saviour.** This may be briefly outlined as follows:

A. Being **true and sinless man** he must:

a. Reveal in his life, the *ideal manhood*, "in true righteousness and holiness."

b. By His **sacrificial death**, he, as the representative of mankind, must *take upon himself the punishment of sin*, and thus make full satisfaction to the justice of God.

B. Being **true God** He was able to bear the burden of God's wrath in His manhood, and to obtain for us righteousness and life, and to restore them to us by his spirit.

4. **The Record of the Work of the Saviour** is contained in the Scriptures of the New Testament, especially in the four gospels. The following lessons will treat of this work more fully.

QUESTIONS.

In what manner had God prepared mankind for the coming of the Saviour?

What is the significance of the development of man's faculties and abilities?

In what respect had the heathen nations been prepared for the coming of the Saviour?

How had Israel been trained to long for the coming Messiah?

How did the dispersion of the Jews serve to prepare the world for the coming of the Saviour?

What is meant by the expression: "The fulness of time?"

Who was the promised Saviour?

What twofold task did he have as *true and sinless man*?

Why must he at the same time be *true God*?

Where is the record of the Saviour's work preserved for us?

Lesson 28.

THE LIFE OF CHRIST.

The life of Christ may be divided into three periods:

- A. His preparation.
- B. His public ministry.
- C. His passion and resurrection.

A. Preparation

This period extends from the annunciation of His birth to His baptism by John.

1. **The Nativity.** The birth of Christ was announced both to *Mary* and to *Joseph* who were both direct descendants of King David. Complying with the decree of Caesar Augustus "that all the world be taxed," Joseph with his espoused wife Mary, journeyed to *Bethlehem*. Here Jesus was born, wrapped in swaddling clothes and laid in a manger. The glad tidings of his birth was announced to the *shepherds* near Bethlehem, by the mouth of the angel. When the child was eight days old, it was circumcised, according to Jewish law, and received the name of **Jesus**, that is "Saviour." After forty days he was presented in the temple, and the sacrifice was offered according to the law. After the *wise men of the East* had come to worship Him, Joseph was instructed by God to take Mary and Jesus into *Egypt* to escape the destruction planned by the murderous king *Herod*. After Herod's death God told them to return; and they came and dwelt in *Nazareth*.

2. **Childhood of Jesus.** The Bible records only one event of the childhood of Jesus—His visit to Jerusalem when he was twelve years old. On this occasion he remained in

Jerusalem after Joseph and Mary had started on their journey home. After three days they found him in the temple, sitting among the doctors, hearing them and asking them questions. At this time he spoke that momentous word: "Wist ye not that I must be about my Father's business?" Nothing more is recorded of his childhood save that he was subject unto his parents and increased in wisdom and stature, and in favor with God and man.

3. The Forerunner, John the Baptist. While Jesus was thus being prepared in quiet retirement, the *forerunner*, of whom the prophets had spoken, was also being prepared. This was *John the Baptist*, the son of Zacharias the priest. The angel Gabriel had announced both the birth and mission of John to his father Zacharias. Zacharias, doubting, demanded a sign and was stricken dumb, until John was born. John was a Nazarene from the time of his birth until he died. Grown to manhood, he appeared before the people as a prophet, and a preacher of repentance. His mission was two-fold:

- a. Announcement of the coming of the Messiah.
- b. Exhortation to repentance.

Fearlessly and with a holy zeal, like the prophet Elijah, he fulfilled this mission and prepared the people for the coming of the Lord. Yet his ministry was of but short duration. The adulterous king *Herod*, having been rebuked by him, cast him into prison, and at the instigation of *Herodias* had him beheaded. Yet John's appearance and powerful preaching created a great sensation among the people. Nor did his death occur until his mission had been fulfilled.

QUESTIONS AND EXERCISES.

Name the three periods of the life of Christ.

Read the records of Jesus' birth and childhood in Matthew and in Luke, and note carefully:

- a.* The many appearances of angels.
- b.* The two genealogical records.
- c.* The various facts recorded.

Where was Jesus born?

What was the royal lineage of Joseph and Mary?

Mention some facts of the childhood of Jesus, which show the particular or direct action of God.

How does the Bible describe Jesus' development in Nazareth?

Give a short history of the forerunner of Christ.

What was the mission of John the Baptist?

Lesson 29.

THE LIFE OF CHRIST—Continued.

B. Public Ministry.

The four gospels deal particularly with the public ministry of Jesus. An outline of this ministry must therefore summarize what all of the four gospels tell us about it. We must note especially, Jesus' *acts*, his *teachings* and the *result* of his ministry.

1. **The Duration of Jesus' Public Ministry** was somewhat more than three years. His ministry began with his baptism by John. Jesus was then in the thirtieth year of his life.
2. **The Place of Jesus' Ministry.** Jesus confined his ministry almost entirely to the people of Israel, the chosen people, the people of the *covenant*. In only a few instances did he go beyond this limit. He ministered chiefly in the provinces Judaea and Galilee; and there the vicinity of Jerusalem and the region about the sea of Galilee were the scenes of most of his deeds.
3. **The Manner of Jesus' Ministry.** Jesus, after his baptism by John, first went into the wilderness, where he was tempted by the devil. After that he chose his disciples and journeyed with them from place to place, *teaching* the people, and doing marvelous *signs and miracles*.

I. The Discourses of Jesus.

These are especially important, because they are Jesus' own testimony concerning his person and his work, and be-



cause they reveal the entire plan of God for the salvation of man.

- a. *Concerning His personality.* Jesus not only declared that he is the promised *Messiah*, but also, and that most positively, *that he was without sin*. Most clearly, however, he claimed to be *the only begotten Son of God*. This he affirmed to the very last before the whole Sanhedrin when adjured by the high priest. He claimed that he was the *Saviour and Redeemer of the world*.
- b. *Concerning His work.* Jesus described his work as the work of *redemption*. He declared that he had come to carry out the plan of God for the salvation of the world, and, as the true King of Israel, to establish the *kingdom of God* on earth.
- c. *Concerning God.* Declaring that he himself is the perfect revelation of God, Jesus taught: God is Spirit; God is our Father.
- d. *Other teachings.* In the most manifold manner Jesus taught the people in respect to the law, the worship of God, virtuous life, prayer, charity, etc. This was done partly in lengthy discourses, partly in brief, sententious sayings.
- e. *The manner of Jesus' teaching* was powerful and differed greatly from that of the scribes. In his teaching he was wont to use the form of the *parable*. His parables of the *kingdom of heaven*, the *good Samaritan* and the *prodigal son* are especially noteworthy.

II. The Miracles of Jesus.

The miracles of Jesus were never wrought to create sensation or to satisfy curiosity. These miracles were "Signs,"

the confirmation of his doctrine, the positive evidence of his divine authority to forgive sins, and the proof that he was the *Saviour*. They revealed not only his divine *power*, but also his tender *love*, his great sympathy and compassion.

Concerning the miracles the following is to be noted:

- a. Most of the miracles were *healings of the sick*: The palsied man, the blind, the lepers, etc.
- b. Three were *raising of the dead*: Widow's son, Jairus' daughter, Lazarus.
- c. Great excitement was caused by Jesus' healing of the *demoniacs*, his *casting out unclean spirits*.
- d. Some miracles show in a remarkable way. *Jesus' power over nature*: Turning of water into wine, walking on the sea, stilling the storm, feeding the multitude.

QUESTIONS AND EXERCISES.

What event marks the beginning of the public ministry of Jesus?

How old was Jesus when he began his public ministry?

How long did this ministry continue?

Name some of the most important places of this public ministry and locate them on the map.

State in a few words:

- a. What Jesus taught concerning himself.
- b. What Jesus taught concerning his work.

What, in your opinion, is the most important doctrine concerning the person of Jesus? Give your reason for your answer.

Read the sermon on the Mount (Mat. 5-7) and mention at least three teachings of Jesus contained therein.

What can you say about the manner of the teaching of Jesus?

What is the importance of the miracles of Jesus?

Write a short composition on one of the following topics:

- a. Jesus, the great teacher.
- b. Jesus, the great physician.
- c. The miracles of Jesus.

Lesson 30.

THE PUBLIC MINISTRY OF JESUS—Continued.

4. **The Result.** The miracles of Jesus as well as his powerful teaching, naturally soon caused a great sensation among the people. They were astonished and recognized that a great prophet had arisen among them—yet they did *not* recognize *who* he really was.

The *people*, prompted by curiosity and the desire to see miracles followed Jesus in great multitudes, so that he was often compelled to withdraw from their obtrusiveness. His healing of the sick especially, aroused a great enthusiasm among the people, and soon they began to consider the question, whether Jesus might not be the promised Messiah. His sayings and teachings concerning the *kingdom of God* were interpreted by them in a carnal manner, and hence Jesus rose higher and higher in the favor of the worldly-minded multitude. In the second year of Jesus' public ministry, this enthusiasm of the multitude reached its height. At the time of the feeding of the 5000 it was so great, that the people sought to make Jesus their *King*.

This, however, was only one side of the result of Jesus' ministry. Jesus not only awakened enthusiasm, but also *opposition*, and that from the very beginning of his ministry. His sermons contained many severe criticisms and reproofs of the perverseness and unbelief of the people. And many of his hearers soon noticed, that Jesus' doctrine of the kingdom of God did not agree with their Messianic views. Thus among the people was formed a party, which *opposed* Jesus. The most decided opponents of Jesus were the *Pharisees* and the

Elders of the people. These men, by their powerful influence, soon caused the opposition against Jesus to increase.

The crisis came when (after the feeding of the multitude) Jesus refused to yield to the demand of the people clamoring for a worldly king. Then the enthusiasm of the people rapidly vanished and the opposition increased and developed into persecution. His enemies waxed bolder and several times even tried to kill him. At last they determined upon the plot against his life, which at length was carried out and ended in his being crucified.

As far as the people as a whole is considered, the ministry of Jesus resulted in his *rejection* by the people. This, however, Jesus himself had repeatedly foretold.

Yet *not all of the people* rejected Jesus. A small number of men and women believed in him and remained loyal to him. Among these believers, the *disciples* of Jesus were the most prominent. When the multitude turned away from him, Jesus devoted himself especially to these disciples by instructing them concerning the deeper meaning of his life and works, and by strengthening their faith with special promises. To them also he gave the command to carry on his work after his death.

QUESTIONS AND EXERCISES.

What was the first impression that the works of Jesus made upon the people?

What question did this raise among them?

What doctrine of Jesus emphasized this question particularly?

What was the attitude of the elders of the people toward Jesus?

At what time did the crisis come?

Give a reason why Jesus was rejected by the people?

What fact shows that, in spite of this rejection by the people, the ministry of Jesus was not a failure?

Lesson 31.

THE LIFE OF CHRIST—Continued.

C. The Passion and Resurrection.

About one-half of the gospels treats of the *passion*, the sufferings and death of Jesus; and about one-third of the fourth gospel is a record of the events during the last twenty-four hours of Jesus' life. This shows clearly that this portion is the most important of the whole gospel.

1. **Anointing in Bethany.** For the last time in his earthly ministry Jesus journeyed to Jerusalem at the time of the passover. Six days before the feast he arrived at Bethany. In Bethany, in the house of Simon the leper, Mary, the sister of Lazarus, brought an alabaster box of very precious ointment, and anointed Jesus. When the disciples murmured at this, Jesus declared that this had been done against the day of his burial. Then Judas, the traitor, went to the chief priests and offered to betray Jesus to them, and they agreed to pay him thirty pieces of silver for his treachery.

2. **Entry into Jerusalem.** The following day Jesus went to Jerusalem. Surrounded by a shouting multitude, Jesus triumphantly rode into the Holy City, thus publicly declaring to all the world that he in truth was the Messiah, the King of Israel.

On the following days Jesus delivered his last discourses to the people, in the presence of his bitter enemies, the scribes and Pharisees, rebuking them in the severest terms on account of their wickedness and hypocrisy. He also, for the second time, purged the temple, casting out them that sold therein and them that bought.

3. **Institution of the Lord's Supper.** On Thursday of this week, "in the night in which he was betrayed," Jesus instituted the Lord's Supper. Then followed his last discourse with his disciples and his great (high-priestly) prayer, John 17.

4. **Gethsemane.** After this prayer, Jesus went with his disciples to the garden of Gethsemane. Here he, being in the terrible agony of death, prayed earnestly, his sweat falling to the ground as great drops of blood. His disciples were sleeping, but an angel from heaven came and strengthened him.

5. **The Arrest.** Then came Judas, the traitor, leading a band of soldiers, and drew nigh to Jesus and kissed him, this being the sign agreed upon by them for the betrayal. After rebuking the rash interference of Peter, Jesus healed the servant of the high priest. Then he was captured by the soldiers and led away, but his disciples fled in terror.

6. **The Trial.** The first trial of Jesus was held before the council of the Jews; this was the ecclesiastical trial. First before *Hannas*, then before *Caiphas* and then before the *whole council*, Jesus was accused of blasphemy, treated most shamefully and *condemned to death*. The second trial of Jesus took place before *Pilate*, the judge in the civil court. Here he was accused of *rebellion*; and though the judge himself declared that no guilt was to be found in him, yet Jesus was *condemned to be crucified*.

7. **The Crucifixion.** On Friday morning Jesus was led forth from the city to a place called Calvary, and there crucified, together with two malefactors. Hanging on the cross, he spoke yet seven times. Then he died, and by his death *finished* the work of salvation for which he had come into this world.

8. **The Burial.** Loving disciples took the body of Jesus from the cross, and laid it in a new sepulchre in the garden of Joseph of Arimathia. A stone was rolled before the entrance

of the sepulchre and sealed. Then, at the request of the chief priests, soldiers were stationed before the sepulchre to guard it.

9. The Resurrection. No stone, no seal or guard, however, could keep the Prince of Life in the grave. On Easter morning he burst the bands of death and triumphantly went forth from the grave. That same day he appeared unto Mary Magdalene and later unto the other disciples. The gospel mentions no fewer than ten such appearances. For forty days after his resurrection Jesus remained thus with his disciples, strengthening and teaching them. He commanded them to preach the gospel unto all nations and instituted the rite of *Holy Baptism*.

10. The Ascension. After forty days Jesus led his disciples out to Bethany to the Mount of Olives. When he had again given them the promise of the Holy Ghost, he lifted up his hands and blessed them. Then, while they beheld him, he was taken up into heaven; and a cloud received him out of their sight. Thus Jesus ascended into heaven where he now "sitteth on the right hand of God and whence he shall come again to judge the quick and the dead."

QUESTIONS AND EXERCISES.

Name the 10 most important events of the passion of Christ.

What significance did Jesus attach to his anointing in Bethany?

Describe the triumphal entry into Jerusalem. What was the significance of this event?

Describe Jesus' purging of the temple.

When did Jesus institute the Lord's Supper?

Of what does the word "Gethsemane" remind us?

Mention the circumstances attending the arrest of Jesus.

What trials did Jesus have to undergo?

What accusations were brought against him?

What did Pilate declare concerning Jesus' guilt?

What sentence was passed upon him?

Why could Jesus say, when hanging on the cross: "It is finished?"

By whom was Jesus buried? Where?

In what manner did the enemies of Jesus assist in attesting and proving the fact of his resurrection?

How long did Jesus remain with his disciples after his resurrection?

Describe the ascension of Jesus.

OUTLINE OF THE LIFE OF CHRIST.

I. The Period of Preparation.

Childhood	{	Descent	{	The Son of God.
			{	The Son of David
			{	Parents.
	{	Infancy	{	Place of birth.
				Circumcision.
				Wise Men of the East.
				Flight into Egypt.
				Return to Nazareth.
	{	Childhood	{	Visit to the temple.
Years in Nazareth.				
Preparation	{	The forerunner	{	"The kingdom of God is nigh!"
				"Repent ye!"
				"Behold the Lamb of God!"
	{	Beginning his ministry	{	Baptism of Jesus.
				The voice from heaven.
				The temptation.

II. The Period of Public Ministry.

1. Time:—3 years.

2. Place:—Judaea, Galilee, Samaria, Perea.

3. Manner	{	Doctrine	a.	{	Concerning his person.		
					Concerning his work.		
					Concerning God.		
					b.	He taught	Concerning the Law.
							{ With authority.
	{	Miracles	{	a.	They are "signs."		
					b.	{	Healing of the sick.
							Raising the dead.
							Healing of the demoniacs.
							Power over nature.
4. Result :	{	Astonishment.					
		Enthusiasm.					
		Opposition.					
		Persecution.					
		Faith.					

III. Passion and Resurrection.

- | | | |
|--------------------------------------|---|-----------------------------------|
| 1. Bethany. | { | Anointed by Mary. |
| | { | Judas and the priests. |
| 2. March of Triumph. | { | Entry into Jerusalem. |
| | { | Cleansing of the temple. |
| | { | Conflict with the elders. |
| 3. Institution of the Lord's Supper. | | |
| 4. Gethsemane. | { | Agony. |
| | { | Betrayal. |
| | { | Arrest. |
| 5. Trial. | { | Ecclesiastical. { |
| | | { |
| | | Accusation: Blasphemy. |
| | | Sentence: Death. |
| | { | Civil. { |
| | | { |
| | | Judge: Pilate. |
| | | Accusation: Rebellion. |
| | | Verdict: Not guilty. |
| | | Sentence: Crucifixion. |
| 6. Calvary. | { | "He bore his cross." |
| | { | "Counted among the malefactors." |
| | { | "It is finished." |
| 7. Burial. | | |
| 8. Resurrection. | { | The stone removed from the grave. |
| | { | Appearances of the risen Lord. |
| 9. Ascension. | { | 40 days after the resurrection. |
| | { | At Mount Olivet. |
| | { | The last commandment. |

Note—Study this outline carefully until you have a clear mental picture of the life of Christ.

Lesson 32.

REALIZATION AND CONSUMMATION OF
MAN'S SALVATION.

II. Preaching of Salvation by the Apostles.

The activity of Jesus by no means ceased when he ascended into heaven. Though he had obtained redemption for mankind, and had brought to light the new life, yet it was necessary for him to impart this new life to mankind. This then is the second part of the work of Jesus, and this he carries out through his *Holy Spirit* by the *preaching of the gospel*, in and by his *church*. This part of the work Jesus is not yet finished, but is still in progress. The Bible tells us about the beginning of this work and also about its ultimate completion.

A. Founding of the Christian Church.

1. **The Outpouring of the Holy Spirit.** The ascension of Jesus took place shortly before the feast of Pentecost. After the ascension the disciples remained in Jerusalem, all with one accord, as Jesus had commanded them. Now when the day of Pentecost came, there suddenly came a sound of a rushing mighty wind; the Holy Ghost came upon the disciples, filling them with power from on high and with wonderful gifts. And immediately they began to *preach* in the name of the Lord. The apostle *Peter* especially preached a powerful sermon. The multitude of people who had come together, were stricken in their conscience by Peter's sermon, and 3000 souls of them were that day *baptized in the name of Jesus*.

2. **The first Christian Church.** Soon the number of believers increased to 5000, and this number increased daily.

The apostles preached with great power of the resurrection of Jesus, and wrought many signs and miracles. The new converts gave special heed to the *teachings of the apostles*, to *Baptism* and the *Lord's Supper*. The miracles of the apostles, however, also aroused the opposition of the elders of the Jews; and as the church and the number of believers grew larger, this opposition and persecution also increased.

3. The Persecution of the Church. The persecution of the church reached its height, when not only the apostles, but even the deacons, especially *Stephen*, testified of Jesus. This Stephen, a man of faith, filled with the Holy Ghost, was a powerful witness of Christ. The unbelieving Jews laid hands on him and brought him before the council of the chief priests. So great was the fury of the enemies that they stoned Stephen. Thus Stephen became the *first Christian martyr*. His stoning was the signal for a general and terrible persecution of the Christians. The believers were compelled to flee from Jerusalem, and were scattered abroad throughout the adjacent countries. Nevertheless just this scattering of the believers served to spread the gospel and to increase the church of Jesus Christ.

B. The First Extension of the Church.

1. Philip. Philip, one of the seven deacons, driven from Jerusalem by the persecution which arose after Stephen's death, came to *Samaria* and there preached the gospel of Jesus, and many of the Samaritans were converted. Then the apostles in Jerusalem sent Peter and John to Samaria to strengthen this new church in the faith. Philip was then led by the Holy Spirit to preach the gospel to the *Ethiopian Eunuch*. This man believed the gospel, and was baptised by Philip.

2. Cornelius. The apostle Peter did not immediately return to Jerusalem, but went about in the country of Samaria,

preaching the gospel, and at last came to Joppa. Here he had a special vision by which the Holy Spirit prepared him to preach the gospel to the Gentiles. So when the Gentile centurion, *Cornelius*, sent messengers to him, Peter went with them and preached the gospel to Cornelius and his household. They accepted the gospel in faith, and received the Holy Ghost and were baptized. This conversion of Cornelius taught the disciples of Jesus a most important lesson; it taught them that Jesus had obtained salvation *for all mankind*, and not only for the Jews.

3. Conversion of the Apostle Paul. When Stephen was stoned by the Jews, there was a young man standing by, whose name was Saul. He was a bitter enemy of the Christians and persecuted them wherever he could. But when he was on his way to Damascus, the Lord Jesus appeared unto him, and from that hour he became a different man. As he had hitherto persecuted the Christians, so he now most zealously labored *for* Christ and for His cause. Once a bitter enemy of Jesus, he now became the greatest apostle, and did more to spread the gospel among the Gentiles than any other man. By far the greater part of the history of the Christian church from that time on, treats of the work of this great apostle.

QUESTIONS AND EXERCISES.

In what manner did Jesus after his ascension continue his work on earth?

What event marks the founding of the Christian church?

What was the effect of Peter's sermon at Pentecost?

Name three characteristics of the first Christian church.

In what manner did Philip's work extend the Christian church?

How was the gospel brought to the Gentiles by the apostle Peter?

What lesson did the Christians learn from the conversion of Cornelius?

What man did the Lord choose to be his great apostle to the Gentiles?

Lesson 33.

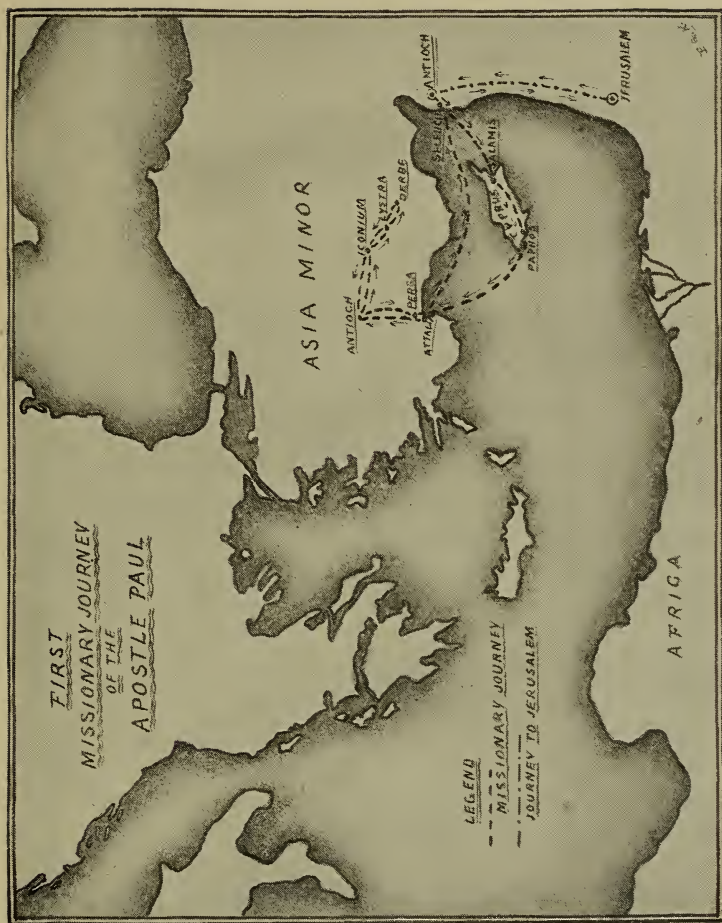
PREACHING OF SALVATION BY THE APOSTLES

—Continued.

C. Extension of the Church Among the Gentiles.

1. **The Church at Antioch.** Some of the believers who were scattered abroad by the persecution, traveled as far as Antioch, the chief city of Syria. As a rule they preached the gospel to Jews only; but some of the men preached the gospel of Jesus also to the Gentiles, and a great number of the Gentiles were converted and a large church was founded in Antioch. When the church in Jerusalem heard these things, they sent *Barnabas* to Antioch. Barnabas soon went and brought the converted *Saul* to Antioch, and these two men preached in Antioch for about a year. Here in Antioch the believers in Jesus were first called *Christians*.

2. **The First Missionary Journey.** While Barnabas and Saul were thus ministering in Antioch, the Holy Spirit called them to preach the gospel to the heathen nations. Then the church at Antioch solemnly consecrated them to this work and sent them out as missionaries of the gospel. They first sailed to the island of Cyprus and then to Asia Minor. Here they preached in the cities of Antioch in Pisidia, Iconium, Lystra, and Derbe. Everywhere their preaching was gladly received by the Gentiles; yet in nearly every place some unbelieving Jews opposed them and caused them to be persecuted. On their return journey they strengthened the believers in their faith and ordained elders in all the churches.



First Missionary Journey of Paul.

From Antioch in Syria they journeyed to:

1. Seleucia.
2. Salamis.
3. Paphos.
4. Perga.
5. Antioch in Pisidia.
6. Iconium.
7. Lystra.
8. Derbe.

From Derbe they returned to Antioch in Syria whence Paul and Barnabas went to the church council at Jerusalem.

3. The Synod at Jerusalem. After the return of the apostles from their first missionary tour, some Jewish converts came to Antioch and caused a disturbance in the church, because they taught that the Gentile Christians could not be saved unless they accepted and observed all the ordinances of the Jewish law. Therefore the church sent Paul and Barnabas to Jerusalem to present this question before the apostles and elders of the church. When the apostles and elders had come together, Paul declared all the things that God had done by them among the Gentiles. Peter also again spoke of the conversion of Cornelius the centurion. Then the assembly unanimously declared that the Gentiles have the same right to salvation as the Jews, because we are saved only and alone by *faith in Jesus*. When Paul returned to Antioch, *Silas* went with him.

4. Second Missionary Journey. Soon after this Paul undertook his second missionary journey. This time he was accompanied by *Silas*. Afterward they were joined by *Timothy* and *Luke*. First they visited the churches which had been



organized on the first journey; then they journeyed westward and came to *Troas* (Troy). Here in a vision, Paul was instructed by the Holy Ghost to go to *Europe*. So they embarked and sailed to *Philippi*. Thence they went to Thessalonica, Berea, Athens, and Corinth. On their journey homeward they stopped at Ephesus, and at length again came to Antioch.

The Second Missionary Journey of Paul.

From *Antioch* in Syria, to:

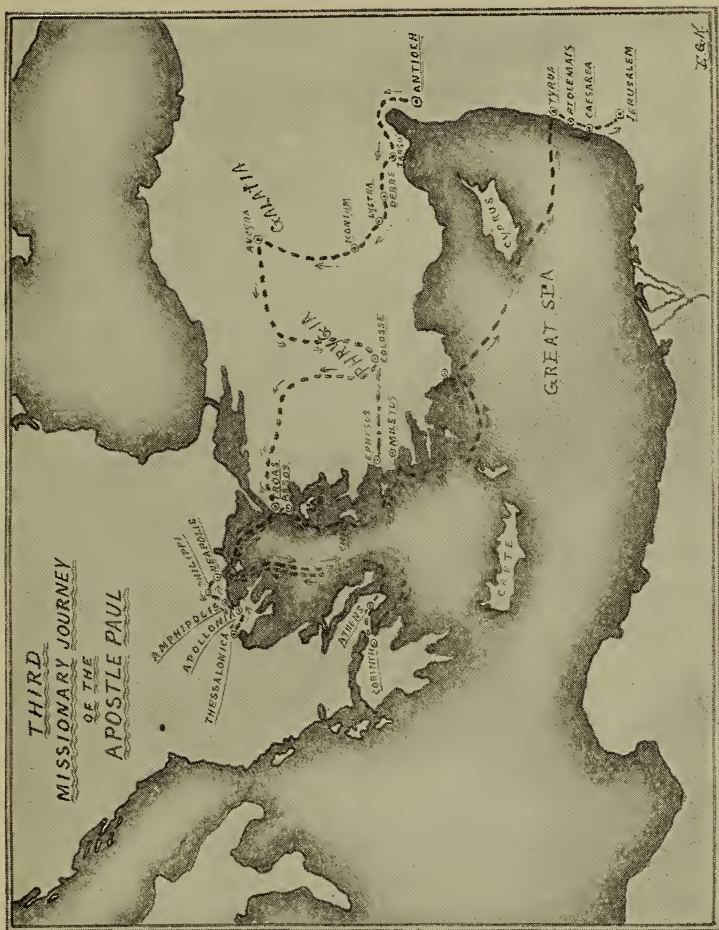
1. Syria and Cilicia.
2. Derbe and Lystra.
3. Phrygia and Galatia.
4. Mysia.
5. Troas.
6. Samothracia, Neapolis, Philippi.
7. Amphipolis, Apollonia, Thessalonica, Berea.
8. Athens, Corinth, Cenchrea, Ephesus.
9. Caesarea, Jerusalem—back to
10. Antioch in Syria.

5. Third Missionary Journey. On his third journey Paul covered about the same territory as on the second. His main work was done in Ephesus, where he remained over two years. His farewell from this church was very pathetic, because he knew that imprisonment awaited him at Jerusalem.

Third Missionary Journey of Paul.

From *Antioch* in Syria:

1. Through the regions of Galatia, Phrygia, etc.
2. Long sojourn in Ephesus.
3. Macedonia and Greece.



4. Troas, Assos, Mitylene, Chios.
5. Samos, Trogyllium, Miletus.
6. Coos, Rhodes, Patara.
7. Tyre, Ptolomais, Caesarea.
8. To Jerusalem.

6. **Journey to Rome.** In the well-to-do churches of Asia Minor Paul had received gifts for the poor Christians in Jerusalem. To deliver these donations Paul journeyed to Jerusalem about the time of Pentecost. In Jerusalem he was seized by the Jews, in the temple, and only the timely interference of the Roman captain of the guard saved him from being put to death. The captain sent Paul as a prisoner to the governor at Caesarea. Here he was kept prisoner for two years. Then, because he appealed unto Caesar (the emperor), he was sent to Rome. On this journey he suffered shipwreck. Later he arrived at Rome. During his imprisonment at Rome he wrote the epistles to the Ephesians, Philippians, and Colossians, also the letters to Philemon and Timothy. According to an ancient tradition Paul suffered martyrdom in Rome. The Bible states nothing about his death.

Paul's Journey to Rome.

From *Jerusalem* to:

1. Caesarea.
2. Sidon, Myra.
3. Cnidus, Crete, Lasea.
4. Shipwreck at Melita (Malta).
5. Syracuse, Rhegium, Puteoli.
6. Appiforum, Three Taverns.
7. Rome.

7. **The Ministry of the Other Apostles.** The Bible tells us very little about the ministry of the other apostles.

The work and ministry of *Peter* has already been mentioned in the previous lesson. In his epistles there is a reference (I. Pet. 5:13) to the church at Babylon, from which it is assumed that he also ministered at this place. *James* (the brother of the Lord) was the head of the church at Jerusalem. The New Testament contains one epistle which was written by him. *John* for a time labored in Ephesus; he was banished to the isle of Patmos, where he wrote the book of Revelations.

Though the Bible tells us but little of the activities of the other apostles, yet this little shows us clearly, that all were active in the spreading of the gospel, as Jesus had commanded them.

QUESTIONS AND EXERCISES.

By whom was the church in Antioch founded?

Whom did the church in Jerusalem send to Antioch? Whom did he get to be his companion?

How did it happen that the apostles were sent by the church unto the Gentiles?

What does this teach us in respect to the work of missions and in respect to missionaries?

Who were the companions of Paul on his second journey?

How did it happen that Paul came to Rome?

Follow the various journeys of Paul on the map; memorize the most important places and note carefully how the church of Christ was extended farther and farther. Compare this fact with the promise given to Abraham and with the command of Jesus, "Go ye into all the world." Note especially that God himself, in Jesus Christ, fulfills his promise to Abraham.

BLACKBOARD OUTLINE.

The Christian Church.

I. *Founding of the Christian church.*

1. Outpouring of the Holy Ghost.
2. The first Christian church.
3. The first persecutions.

II. *The first extension of the church.*

1. Philip..... { In Samaria.
 { Ethiopian eunuch.
2. Peter..... { Journeying about the country.
 { Comes to Joppa.
 { Conversion of Cornelius.
3. Paul's conversion on the way to Damascus.

III. *Extension of the church among the Gentiles.*

1. The church at Antioch.
2. The missionaries called.
3. First journey.
4. Synod at Jerusalem.
5. Second journey; the gospel brought to Europe.
6. Third journey.
7. Paul's journey to Rome.
8. Ministry of the other apostles.

Lesson 34.

III. ACCEPTANCE OF SALVATION
IN THE CHURCH.

The last few lessons contained the most important facts concerning the *founding* and the *extension* of the Christian church. We have yet to learn what the Bible teaches us about this church. This is important, so that we may understand the *aim* and *work* of the church; and this again will aid us wonderfully in understanding the Bible.

1. **The Preaching of the Word of God.** Even the most superficial reader of the Bible will soon notice that the *preaching of the gospel* was the most important part of the ministry of the apostles. They considered it the purpose of their lives to proclaim the tidings of salvation in Christ. Their preaching, however, was much clearer than the preaching of the Old Testament prophets, because they were able to proclaim the fulfillment of the prophecies in Jesus Christ. Indeed, **Jesus Christ** was the heart of the apostolic preaching, and it is most noteworthy that the sermons of the apostles were usually the story of the *life and death of Jesus*. The historical facts of Jesus' birth, sufferings, death and resurrection, especially the facts of his *death and resurrection*, formed the **gospel** which the apostles proclaimed. These facts the apostles showed in their peculiar relation to the *sin of man*; and so their preaching became a *preaching of forgiveness of sin through the death of Christ*—a *preaching of the cross*.

2. **The Call to Repentance and Faith.** In this preaching of the gospel the apostles proclaimed the salvation in Christ. But this salvation is of no value to man, unless he *accepts* it. Therefore the apostles always summoned their hearers to be-

lieve in the Lord Jesus Christ. This summons indicates the *condition* on which salvation and the new life may be received. Faith in Christ, however, is always accompanied by a complete change of mind, by *repentance* and *conversion*.

3. Baptism and the Lord's Supper. In accordance with Christ's command the newly converted believers upon confession were *baptized* and received into the covenant of grace; and for the purpose of strengthening the believers in the faith the Christian churches celebrated the *Lord's Supper*, as Jesus had commanded, in remembrance of the death of Christ and to have communion with him.

4. Church Discipline. The church, however, by no means consists of perfect saints. The very first Christian church in Jerusalem revealed this fact very clearly. And the writings of the apostles show that they were continually forced to warn the believers against false doctrines and against back-sliding into unchristian conduct. These writings also show, that the apostles exercised salutary discipline against such members as under the Christian name showed themselves unsound in either doctrine or life. The call to *faith* is always a demand of *complete surrender* to Jesus.

5. The Mission of the Church. Since the death of the apostles the Holy Ghost is continually active in and by the church. Now, however, He works only by the means of grace, by the *Word of God* and the *Sacraments*, which the church is to administer pure and undefiled. By these means of grace the sinner is to be called to repentance, and salvation is to be offered to him. By its inherent power, by the power of God, Christianity will be victorious, and the world will be conquered by *Faith*. Hence the task of the church is the **Work of Missions**, the preaching of the gospel in all the world, until Christ himself shall come again to judge the quick and the dead.

IV. THE CONSUMMATION OF SALVATION.

According to God's eternal plan, the time, when the work of salvation of the world will be accomplished, has not been revealed unto us. Nevertheless the prophecies of the Bible give us some noteworthy hints. Thus according to the command of Jesus, the gospel must first be preached unto all the nations of the world, and during this time the church will always be a militant church, vexed by many temptations and trials. Then the Bible also prophesies that a time of great tribulation will yet come, "such as was not from the beginning of the creation unto this time." At last Christ shall come again to judge the world and to establish his kingdom. In that day all his enemies shall be trodden under his foot, and as a result of that terrible, consuming and sanctifying judgment, there shall be "a new heaven and a new earth in which dwelleth righteousness" and in which God is all in all.

QUESTIONS AND EXERCISES.

What place did *preaching* take in the ministry of the apostles?

What was the substance of their preaching?

Why is this preaching called: "The preaching of the cross?"

What is the condition on which salvation may be obtained?

What is the significance of the Sacraments?

Why is Church Discipline necessary?

What is the duty or task of the Christian church?

How is the church to carry out this work?

What will be the character of the church until the second coming of Christ?

What, according to the statement of the Bible, will precede this coming of Christ?

What will Christ do when he comes again?

How will God's plan of salvation at last be fulfilled?

PART FIVE.

HOW TO STUDY THE BIBLE.

Lesson 35.

I. THE STUDY OF THE BIBLE, A NECESSITY.

1. **Bible Reading and Bible Study.** Probably very few Christians are to be found who do not admit the necessity of *Bible reading*, and surely no true Christian will neglect to read his Bible regularly. But *reading* is not *studying*. And not all Christians recognize that a mere reading of the Holy Scriptures is not sufficient. The opinion of many Christians seems to be, that the *study* of the Bible is a duty resting upon the ministers only, but not a duty of the lay members of the church. This opinion is *fundamentally wrong*. The Bible is God's message to **all men**, and not a message to certain classes only.

2. **Public Worship and Catechetical Instruction Can Never Take the Place of Bible Study.** Many Christians, indeed, content themselves with the instruction they receive in catechetical classes and in the regular public worship on the Sabbath. But if this instruction is of the right kind, it will emphasize the need of Bible study and lead up to it. Systematic study of the Bible is not only necessary for ministers of the gospel and for teachers; it is necessary for *every* Christian, so that he may fully understand the thoughts of God, and be strengthened in the faith.

3. **Without Earnest Study no Clear Understanding of the Scriptures Can be Obtained.** The complaint of some

Christians, that they cannot understand the Scriptures, proves nothing against the Bible. It does however, prove a deficiency on the part of the reader, a lack of serious study and meditation. True, the Bible is not intended to be read only for amusement or pastime. On the contrary, it aims to incite us to reflection and stimulate us to action. As the glorious beauty of Nature is not revealed to a hasty glance, neither are "the wondrous things out of Thy Law" discovered by the superficial, but only by the thoughtful and meditating reader.

4. The Bible is the Most Remarkable and Most Interesting Book in the World. Apart from the religious significance of the Bible, no other book in the world is equal to it; no other book appeals so powerfully to the "human interest," arrests our attention, thrills our hearts; no other holds such sway over the human mind and will. It is by far the best and most interesting literature in the world.

5. The Bible is God's Message to us Personally. The Bible is a gospel, not for others only, but also for *us*; the bread of life not only for others, but for us; the rule of conduct for *our* lives, the light which is to shine upon *our* way. And, therefore, it is necessary for us to acquire possession of this word by careful and diligent study.

QUESTIONS AND EXERCISES.

What is meant by the statement: Reading is not Study?

Why is it an error to think that the study of the Bible is fitting for learned men only?

Why can catechetical instruction or public worship not be a substitute for Bible-study?

What is absolutely necessary to obtain an understanding of the Scriptures?

Mention at least three reasons why every Christian should *study* the Bible.

Lesson 36.

II. SUGGESTIONS FOR THE STUDY OF THE BIBLE.

1. The Bible is the Word of God. The Bible is *God's* own message to us; but he has preserved this message for us in the writings and language of *men*. Hence the Bible is not a book which only a scholar can understand. *Every* person can learn from the Bible what God wants to reveal to him. Yet we must not be satisfied with accepting what others tell us about the Bible; *we must read it for ourselves*.

2. Now, since the Bible cannot be read in a few moments, as one would read a short letter, therefore it is necessary to have some *definite plan* or system for our reading of this book. The Bible itself offers a suggestion to us in the manner in which it presents God's message. The Bible first tells us about God's *deeds and actions*; afterward it interprets these deeds by *doctrine*, by revealing to us the truths underlying these actions. So we also must first acquaint ourselves with these deeds of God, and then note what God teaches us concerning them.

3. For the *young reader of the Bible*, the sacred book is, first of all, the **Story-Book** which his heavenly Father has presented to him, and he should use it as such until he has thoroughly learned the *stories* it contains.

Of course, most young scholars have some knowledge of the Bible stories; yet few know where to find these stories in the Bible itself. *Bible study, therefore, properly begins* with the practice of looking up Scripture texts and the stories of the Bible. By reading these stories in the Bible itself, the scholar should note carefully in *what manner* the Bible tells them, and also acquaint himself with the *language* of the sacred book.

4. For his *daily reading* of the Scriptures, the young reader should select the *stories* of the Bible until he knows them thoroughly. This can easily be so arranged as to aid materially the later study of the Scriptures; in fact, such reading for the purpose of learning the *stories* of the Bible is the foundation of all Bible study.

5. The stories of the Bible are very closely related to one another. They all form part of a sacred history. Therefore, after the various stories have been memorized, we must next learn the *historical connection* which exists between them. This we learn by reading the *historical books as connected wholes*; that is, we begin to study *Sacred History*.

6. Hints for the Study of Sacred History.

- a. Read, e. g., the summary of the contents of the book of Genesis as given in Less. 2.
- b. Then read the whole book of Genesis as *one* story. (The Sunday afternoons offer excellent opportunity for such reading.)
- c. Now read the outline of the first period of sacred history, Less. 18 and 19.
- d. Read, again, Genesis 1 to 3, and compare with these outlines.
- e. Lastly, make your own outline of the portions you have read.

In like manner, take up each of the following periods of sacred history. *Omit*, at first, the *genealogical tables*. The proper time for studying these is indicated in the outlines. The student's first object must be to get a mental picture of the events of sacred history as he follows their course in his reading of the Scriptures.

If the study of the Bible is thus begun and carried out

conscientiously, it will soon become a source of great pleasure to the Bible reader. He will discover that God has given us, in this sacred book, the most interesting and fascinating book of the world.

QUESTIONS AND EXERCISES.

What reason for Bible study lies in the fact that God had His message written by *men*?

Why is it necessary that the study of the Bible be taken up systematically?

What suggestion in respect to method does the Bible itself give us?

What portions of the Bible should the beginner select for his daily reading?

Study carefully the hints given for the study of sacred history. You will find them valuable, also, for the study of the several books of the Bible.

Lesson 37.

III. STUDY OF THE BIBLE BY BOOKS.

1. Probably most Christians, in their study of the Bible, never advance beyond the reading of certain portions of the Scriptures for their daily devotions; but this method of reading the Bible fails to enrich us with the fulness of its blessing; therefore everyone should strive to go a step farther, and take up the study of the books of the Bible as connected wholes. In this way only do we receive the particular impression God intended each book to make upon us. Though all the books of the Bible, being portions of the Scriptures, pertain to the *salvation of man in Christ Jesus*, yet each book treats of some particular theme. Especially do the poetical and prophetical books contain doctrines and teachings which become intelligible only when seen in the light of the whole book. And it is indeed remarkable how the meaning of obscure verses becomes clear when they are seen in their proper place and connection, and how even the best-known verses receive added importance.

2. The study of the Bible by books is not a difficult matter, which only the learned can take up; every intelligent reader of the Bible may follow this method, and probably no other will prove so interesting and profitable, and so increase his love for this wonderful book.

3. The first principle of Bible study has been mentioned in the previous lesson: *History first, then doctrine*. The historical facts of the Bible underlie its doctrine. Therefore, the study of the *historical* books should precede the study of the poetical and prophetical books. Biblical doctrine is not confined to certain books of the Bible, but is revealed in the Bible

as a whole. Each book, in its own way, conveys its part of God's message to mankind.

Studying the Bible by Books. Grade I.

The primary object of study in this grade is to become thoroughly acquainted with the *contents* of the book which is being studied. Until these contents are known, it is impossible to analyze the book or to state the thoughts and truths which it teaches.

First step. Begin your study with one of the shorter historical books. *Read the entire book at one sitting*, paying no attention to the divisions into chapters and verses. Read rapidly, yet without haste, noting particularly the historical facts of the book.

Then try to answer satisfactorily to yourself the question: Of what does this book treat? and make a note of your answer for future reference.

Second step. Now read the book *chapter by chapter*. Beginning with chapter 1, read the chapter carefully, and note:

- a. The incidents, discourses, etc., in the order in which they are recorded.
- b. For the chapter, select a title suggestive of its contents.
- c. Select the verse which, in your opinion, is the most important, or which has made the deepest impression upon you, and memorize this verse.

Third step. Before taking up a new chapter, try to *recall the contents of the ones already studied*. Then proceed with each new chapter in the same manner, until the whole book has been read.

4. If the student has carefully acted upon these suggestions and made notes as directed, he will have an outline, or diagram, of the book he has read similar to the Outline I, given on the next page. Having prepared this outline, the student should mentally review the contents of the book until he is able to *think through* the whole book. He will then have mastered the contents of the book and be able to state where any of the incidents or discourses are recorded.

The following outline is given as an illustration and suggestion. The student should, however, *always make his own outlines*.

OUTLINE I.

The Gospel of Matthew.

Chapter.	Title of Chapter.	Choice Verse.	Contents of Chapter.
1.	Genealogy.	21	1. Genealogy of Christ. 2. Angel appears unto Joseph. 3. The birth of Jesus.
2.	Wise men of the East.	2	1. The Wise Men of the East. 2. Flight into Egypt. 3. Murder of the innocents. 4. Return to Nazareth.
3.	John the Baptist.	16—17	1. John the Baptist. <i>a.</i> His person. <i>b.</i> His ministry. 2. Jesus is baptized by John.
4.	Temptation.	16	1. Temptation of Jesus. 2. Beginning of public ministry. 3. First disciples of Jesus.
5.	Beatitudes.	3—10	1. The beatitudes. 2. Interpreting the Law. <i>a.</i> Thou shalt not kill. <i>b.</i> Thou shalt not commit adultery. <i>c.</i> Thou shalt not forswear thyself. 3. The law of love.
6.	"Our Father."	9—13	1. Concerning alms. 2. Concerning prayer and fasting. 3. God and mammon.
7.	Golden Rule.	12	1. Concerning judgment. 2. The strait gate. 3. False prophets. 4. Hearing and doing.

Chapter.	Title of Chapter.	Choice Verse.	Contents of Chapter.
8.	Miracles.	27	1. Healing the leper. 2. The centurion at Capernaum. 3. Peter's wife's mother. 4. "Master, I will follow thee!" 5. Stilling the tempest. 6. Demoniacs at Gardara.
9.	Jairus.	6	1. Healing the palsied man. 2. Jesus and the Pharisees. 3. Healing the sick woman. 4. Jairus' daughter. 5. Blind man healed. 6. Healing a dumb man.
10.	Apostles.	32	1. The 12 apostles. 2. Their calling. 3. Their task. 4. Their reception—the result.
11.	Invitation.	28	1. The disciples of John. 2. Jesus' testimony of John. 3. The great invitation.
12.	Sabbath.	18	1. Discourse on the "Sabbath." 2. Healing the blind and dumb. 3. Discourse against Pharisees. 4. The sign of Jonah.
13.	Parables.	57	1. Parable of the sower. 2. Interpretation of the parable. 3. Parable of the tares. 4. Parable of mustard seed and leaven. 5. The pearl of great price. 6. The parable of the net. 7. The "carpenter's son."

Chapter.	Title of Chapter.	Choice Verse,	Contents of Chapter.
14.	Five Thousand.	27	1. Death of John the Baptist. 2. Feeding the 5,000. 3. Walking on the sea. 4. "Oh, thou little of faith!"
15.	Four Thousand.	11	1. Discourse concerning the law of God and the traditions of men. 2. The Canaanitish woman. 3. Feeding the 4,000.
16.	Great Confession.	16 26	1. The leaven of the Pharisees. 2. Whom do men say that I am? 3. The great confession. 4. Passion foretold.
17.	Transfiguration	5	1. Transfiguration. 2. Healing the lunatic child. 3. Tribute money.
18.	70 times 7	11	1. True greatness. 2. Concerning offences. 3. Forgiving one another. 4. Parable of the two debtors.
19.	Children.	14	1. Discourse with the Pharisees. 2. Jesus and the children. 3. The rich young ruler. 4. Concerning riches.
20.	Vineyard.	28	1. Workers in the vineyard. 2. Passion again foretold. 3. The sons of Zebedee. 4. Healing of two blind men.
21.	Hosanna.	13	1. Entry into Jerusalem. 2. Cleansing the temple. 3. The fig-tree cursed. 4. The wicked husbandmen.

Chapter.	Title of Chapter.	Choice Verse.	Contents of Chapter.
22.	Greatest Commandment.	14	1. Parable of the marriage feast. 2. Tribute money. 3. Concerning the resurrection. 4. The greatest commandment. 5. The Son of David.
23.	Woe unto you!	37	1. Jesus rebukes the scribes and Pharisees.
24.	The Son of Man.	44	1. Concerning the destruction of Jerusalem. 2. Signs of Christ's second coming.
25.	Talents.	31	1. Parable of the 10 virgins. 2. Parable of the talents. 3. Concerning the last judgment.
26.	Gethsemane.	39	1. Conspiracy of the rulers. 2. Anointing in Bethany. 3. "Thirty pieces of silver." 4. The Lord's supper. 5. Gethsemane. 6. Judas the traitor. 7. Jesus arrested. 8. Peter's denial.
27.	Golgotha.	46	1. Christ before Pilate. 2. Jesus or Barabbas? 3. The crown of thorns. 4. Crucifixion. 5. Watching near the cross. 6. Burial of Jesus. 7. Sealing the stone.
28.	Resurrection.	18—20	1. The women at the sepulchre. 2. "He is not here." 3. The men of the watch. 4. "All power is given unto me." 5. Institution of Baptism. 6. "Lo, I am with you alway."

Note: The foregoing outline treats of one of the larger books of the Bible; the student, however, should begin with one of the *smaller* books. Not until several of the books have been studied in this manner should the student take up the work of the next grade. This however does not mean that *all* the historical books must first have been studied before advancing to the next grade.

QUESTIONS AND EXERCISES.

Give three reasons for studying the Bible by books.

Make an outline of the book of Esther, according to the plan suggested in this lesson.

Lesson 38.

STUDYING THE BIBLE BY BOOKS (Continued).

Grade II.

We have learned, in the previous lesson, that the first essential for our study is to become thoroughly acquainted with the *contents* of the book we are studying. When we are able to think through the book by the aid of our outline I, then we are ready to attempt to *analyze* these contents.

Step 1. Taking outline 1, again review the contents of the whole book. Then read rapidly the whole book, *with this purpose in mind, to find the principle theme of the book.* At first it may be difficult to find this theme, or to make out what the drift of the book is; yet this need not discourage anyone. The studies in Parts III and IV and the short outlines and summaries of the various books of the Bible in Parts I and II of this Manual, will here be found very helpful.

Sometimes a single verse or chapter, or an oft repeated expression will cause us to find the theme. Let us take, for example, the gospel of Matthew.

The very first verse speaks of "*Jesus Christ the Son of David.*"

In Chap. two inquiry is made "Where is he that is born *King of the Jews?*"

In Chap. three John testifies that "*the kingdom of heaven is at hand.*"

In Chap. four we read that Jesus preached: "*The kingdom of heaven is at hand.*" (Also in Chap. 9.)

His disciples were instructed to preach the gospel of the *kingdom.*

The parables especially speak of "the *kingdom of heaven*."

Yet the whole gospel is a story of **Jesus Christ**, and revolves about his person. Connecting this fact with the ever-recurring expressions about the kingdom will soon disclose to us the theme of the book: **Jesus is the King of Israel, the promised Messiah.**

Step 2. Having found the main theme, the next step is to find the *main divisions* of the book according to our outline I. Taking the gospel of Matthew again, for an example, we find that the gospel treats mainly of three things: the *person*, the *passion* and the wonderful *power* of **Jesus**. The *theme* which we just found suggests the following divisions:

- I. *The Person of Jesus, the Christ and King.*
- II. *The Passion of Jesus, the Christ and King.*
- III. *The Power of Jesus, the Christ and King.*

Step 3. Having found the theme and main divisions, each division is studied separately, and the diagram extended step by step, until it reveals the contents of the whole book, as shown in the following outline.

OUTLINE II.

The Gospel of Matthew.

Theme: *Jesus is the King of Israel, the promised Messiah.*

Introduction: 1:1—4:16.

1. Genealogy of Jesus, the King, 1:1-17.
2. Birth and infancy of Jesus, the King. 1:18—2:23.
3. The forerunner of the King. 3:1—4:16.

Part I. The Person of the King. 4:17—16:20.

A. The Kingdom—brought nigh by the King.

1. The first ministers. 4:17-25.
2. The kingly proclamation. 5:1—7:29.
 - a. The subjects of the kingdom. 5:1-16.
 - b. The laws of the kingdom. 5:17—7:12.
 - c. Invitation to citizenship. 7:13-29.
3. What the King can do. 8:1—9:35.

B. The Kingdom extended.

1. The ambassadors of the King. 9:36—10:42.
 - a. Their mission. 9:36—10:1.
 - b. Their names. 10:2-4.
 - c. Their commission. 10:5-42.
2. Antagonism to the King. 11, 12.
 - a. How the King is received. 11.
 - b. Enmity of the Pharisees. 12.

C. The Mysteries of the Kingdom. 13.

D. The Crisis of the Kingdom. 14:1—16:20.

The King is *rejected*, and leaves the borders of Israel.

Part II. The Passion of the King. 16:21—27:66.

A. Cross and Crown. 16:21—18:35.

1. First prediction of his death. 16:21-28.
2. The transfiguration. 17:1-21.
3. Second prediction of his death. 17:22-27.
4. The greatest in the kingdom of heaven. 18:1-35.
 - a. Childlike spirit. 18:1-5.
 - b. Touching offenses. 18:6-20.
 - c. The limits of forgiveness. 18:21-35.

- B. *Going up to Jerusalem.* 19:1—20:34.
 - 1. Beyond Jordan. 19:1—20:16.
 - 2. On the way to Jerusalem. 20:16—20:34.
 - 3. Third prediction of his death. 20:17-19.
- C. *The King comes to the city of the King.* 21:1—26:1.
 - 1. The royal entry. 21:1-17.
 - 2. Conflict with his enemies. 21:17—26:1, 2.
- D. *The King as High Priest.* 26:1—27:66.
 - 1. Fourth prediction of his death. 26:1, 2.
 - 2. Conspiracy of his enemies. 26:3-5.
 - 3. The New Passover. 26:6-35.
 - 4. Gethsemane. 26:36-56.
 - a. The King's agony. 26:36-46.
 - b. Betrayal and arrest. 27:47-56.
 - 5. The King on trial. 26:57—27:25.
 - a. The ecclesiastical trial. 26:57-68.
 - b. The civil trial. 27:1-25.
 - 6. Golgotha. 27:25-66.
 - a. The King crucified. 27:25-49.
 - b. Death and burial of the King. 27:50-66.

Part III. The glorious Power of the King. 28.

- A. *The Resurrection of the King.*
 - 1. The angel of the Lord. 28:1-4.
 - 2. The message: "He is not here." 28:5-8.
- B. *The Appearance of the King.*
 - 1. The joy of the disciples. 28:8-10.
 - 2. The impotency of the enemies. 28:11-15.
- C. *The Great Commission of the King.*
 - 1. Declaration of his power and majesty. 28:16-18.
 - 2. The great commission. 28:19.
 - 3. The royal promise. 28:20.

Note: The foregoing outline was prepared according to an outline study of Matthew by Elmore Harris, D. D.

EXERCISE.

Compare the above outline II with outline I, in the previous lesson, and note how they supplement each other, and how they help to understand the gospel of Matthew and its particular message.

Lesson 39.

STUDYING THE BIBLE BY BOOKS (Concluded).

Grade III.

1. When the student of the Bible has thoroughly acquainted himself with the contents of a certain book and has grasped its theme and made an analysis as indicated in the previous lesson, he is prepared to take up the study of the **doctrine** of the Scriptures which he is reading. This study of the doctrine may be considered the most advanced grade of Bible study. Its purpose is to discover the great thoughts of God, the divine message which is revealed to us in the Bible. It has pleased God to speak to us in the Bible concerning the greatest subjects, and it is for us to master his divine teachings by collecting and co-ordinating the various statements concerning these subjects.

2. As, in this study of doctrine, we have to deal with many separate passages of the Scriptures, it is necessary to observe carefully the following principles:

Rule 1. Determine first, what the Bible says concerning the particular subject in question; then ask *What does it mean?*

Rule 2. Note carefully the *connection* in which the various passages occur; this connection very often gives a passage its particular meaning.

Rule 3. Determine in each case:

a. *Who it is that speaks.* This is very important, because the Bible records the words of many different speakers: God, men; yea, even Satan.

- b. *The title of the speaker.* These titles are revelations of person, character and office. The names and titles of God are especially important. The name of God occurs about 2700 times in the Bible, and about 2250 times in the plural form. Why?
- c. *To whom spoken.* This also is very important, since entirely different classes are addressed: Jews, Gentiles, believers, etc.
- d. *The attending circumstances.* These render the meaning of the passage clearer.
- e. *The time when spoken.* God has spoken to man at diverse times, and knowledge of the time and circumstances in which a certain Scripture was composed is one of the best helps to its understanding.
- f. *In what manner spoken.* God has spoken in diverse manner, that is, in many ways.

Unless we take heed of these things, we are apt to dislocate a text from its context, and to err in its interpretation. Therefore, the Bible warns us against "wresting the Scriptures" and against "handling the word of God deceitfully."

Rule 4. Above all, remember that God, in His word, is speaking to you; that the message is directed to you personally. Therefore, *bring it home to your own conscience.*

3. No single book of the Bible contains more than a fragment of the message of God contained in the Bible as a whole. It is by collecting these fragments that the study of Bible-doctrine discloses to us the wonderful wealth of the Scriptures. For this reason *Adult Bible classes* will find this study most profitable, and a never-failing source of edification. And just this method of study will emphasize the importance of the command: "**Search ye the Scriptures!**" The Bible is its own

interpreter and the foundation of all intelligent reading of the Bible is to *compare scripture with scripture*.

4. The following outlines are added to illustrate what has just been said. Outline III shows how the teaching of a single book on a certain topic may be clearly represented. In Outline IV, passages from a number of books have been grouped together and compared, and the outstanding truths deducted.

OUTLINE III.

Question: What does the epistle to the *Ephesians* teach concerning the **Christian Church**?

Answer: The Christian church is:

1. The *Body of Christ*. 1:23.
2. An *Habitation of God*. 2:20-22.
3. The *Bride of Christ*. 5:25-27.

Analysis:

- I. *The wealth and wondrous glory of the church.*
 1. The source of this wealth is *Christ*. 1:3.
 2. This wealth described:

<i>a. Election.</i> 1:4.	<i>d. Enlightenment.</i> 1:8, 9.
<i>b. Adoption.</i> 1:5.	<i>e. Inheritance.</i> 1:11.
<i>c. Redemption.</i> 1:7.	<i>f. Sealing.</i> 1:13.
- II. *The church is the workmanship of the Spirit.*
 1. The work of the Spirit in the resurrection of Christ, the *Head* of the church. 1:20-23.
 2. The work of the Spirit in the *members*:
 - a. Quickening* from death to life. 2:1-6.
 - b. Revelation* of the purpose of salvation. 2:7-10.
 - c. Reconciliation* of the Gentiles. 2:11-22.
- III. *The walk of the church.*
 1. A walk in unity of the members. 4:1-16.
 2. A walk in righteousness and holiness. 4:17ff.
 3. The Christian Home. 5:22—6:9.
- IV. *The spiritual warfare of the church.*
 1. Warfare against the powers of darkness. 6:10-12.
 2. The whole armour of God. 6:13-20.
 3. The church will *stand*, will be victorious by the power of the Spirit.

OUTLINE IV.

Theme: *What does the Bible teach concerning the characteristics of the children of God?*

- a. This question is *important*, because we shall be *judged* by the word of God. Joh. 12:48.
- b. The question is *warranted*, because the Bible tells us *how we may become children of God*. Gal. 3:26.

Analysis: The Bible marks are:

1. *They all justify God*. Luke 7:29-35.
2. *They are all believers*. Joh. 1:12, 13. I. Joh. 5:1 Compare, also, all passages on Faith.
3. *They are led by the Spirit of God*. Rom. 8:14-27. Gal. 4:4-6.
4. *They are chastened and disciplined*. Hebr. 12:5-11; Prov. 3:12; 13:24; Rev. 3:19.
5. *They practice righteousness*. I. Joh. 2:29; 3:9, 10; Matt. 7:16-18; Rom. 8:4.
6. *They walk in brotherly love*. I. Joh. 3:14-18; 4:7, 8; 5:1-3; Luke 6:35.
7. *They overcome the world*. I. Joh. 4:4-5.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I. Joh. 3:1.

Note: The above outline (condensed) is taken from "Bible Readings on Fundamental Bible Truths," by J. W. Icenbargar and A. W. Yale.

QUESTIONS AND EXERCISES.

Read the epistle to the Ephesians, comparing it with Outline III. In your opinion, does this outline agree with the contents of the epistle?

Look up all the Scripture passages indicated in Outline IV, and judge for yourself whether they establish the characteristics given in the outline.

Topics for study and work:

1. What does the epistle of James teach concerning Trials and Temptations?

2. What does Jesus teach concerning the Sabbath?

Remark: Needless to say, these topics are intended only for advanced students, not for beginners.

Lesson 40.

IV. AIDS FOR THE STUDY OF THE BIBLE.

1. The first and most important aid for the successful study of the Bible is **Prayer for enlightenment and the guidance of the Holy Spirit**. Not only is the Bible the *Word of God*, but only the *Spirit of God* leads into all truth. Only by divine guidance can we come to an understanding of the divine message. Hence, we need, above all, to pray: "*Open thou mine eyes, that I may behold wondrous things out of thy law.*"

2. Earnest and God-fearing men of all ages have devoted themselves to the study of the Bible, and the results of their study have been preserved for posterity. This has not come to pass "by chance," but by the will of God, in order that these expositions of devout and thinking men may help us to a better understanding of the Bible. Therefore, every Bible reader should, if possible, purchase some *books of reference*. There are a number of such books, written especially for the simple, unlearned reader of the Bible; others are written especially for S. S. teachers. A *Bible Concordance*, a *Dictionary of the Bible* and some good *Commentary on the Bible* will prove most valuable helps. Any pastor can get these books for his scholars and S. S. teachers, or they can be purchased from the Publishing House of the church.

3. Concerning the use of these helps, some few things must be noted carefully:

- a. *No commentary or other textbook can ever take the place of the Bible itself.* They must, therefore, never be used *instead of the Bible*, but always in *connection with the Bible*.

- b. *These helps are not intended to relieve us from personal meditation and study.* Their purpose is, rather, to *stimulate and encourage* us to more careful study.
- c. *Not the commentaries, but only the Bible is inspired of God.* Hence, all commentaries and other text-books must be judged in the light of the Bible, and not vice versa.

4. The *proper* use of such helps to the study of the Bible will always prove a blessing to the student. Yet every reader of the Bible must bear in mind, that God is speaking to him *personally* in the Scriptures, and that, therefore, it is his sacred duty to meditate *personally* upon this divine message. The Bible is not written in cipher, but in a language we can understand. Every reader of the Bible, if he will, can find in this book the particular truth God desires to reveal to him. Indeed, it often occurs that what is hidden from the wise and prudent is readily grasped by the humble and child-like mind. *But we must not seek anything in the Bible that God does not want to reveal therein.* The meaning of the Bible remains obscure to many readers because they are not seeking *God's truth*, but something that may agree with their *own notions*.

5. "If any man will do His will," says Jesus, "*he shall know of the doctrine, whether it be of God.*" The full measure of blessing will come only to that reader of the Bible who humbly and sincerely desires to know, to love and to *obey* the truth. The Spirit of God guideth into all truth—but guideth him *only* who willingly and obediently *follows His leading*. As the truth unfolds before us, we must accept it; that is, *obey* its teaching. If we do this, the truth will become ever clearer to us; but if we refuse to obey, the Bible will always remain a sealed book for us—"a savour of death unto death."

PART SIX.

SUPPLEMENTARY LESSONS.*

I. CONCERNING THE BIBLE IN GENERAL.

Lesson 1.

NAMES AND DIVISIONS.

1. The name **Bible**, which is generally given to the collection of our sacred writings, is derived from the Greek word *βιβλία* (Books). The ancient Grecian Christians called the writings which were read in their divine services “*τὰ βιβλία*” (*The books*). In the middle ages this designation was carried over into the Latin language (*Biblia*) whence it afterwards also came into our modern languages. This name is exceptionally appropriate, not only because the Bible is a *collection of writings*, but especially because the Bible alone can be justly called **The Book**. “Bible” therefore means *that this book is the one book above all others, with which no other book is to be compared*.

2. The name **Holy Scriptures** is given to the Bible:
- a. Because all writings that are contained therein are *holy*, that is *of divine origin*, distinctly different from all other writings and must be held sacred.
 - b. Because the subject of its contents is the *salvation and redemption of man through Christ Jesus*.

*NOTE. The study of these supplementary lessons, though not required as part of the regular work of the Teacher Training Classes, cannot be urged too strongly upon the student.

3. Hence the Bible is also called **The Word of God**.
 - a. Though the Bible was written by men and for men, yet it was "*given by inspiration of God*;" that is: God by His Holy Spirit, moved devout men to write His words and deeds.
 - b. Since the Bible is inspired by God, and since through this book the *Spirit of God* exerts an influence upon our *conscience* and understanding, therefore we must say that the Bible is the *Word of God*.

4. The name **Testament**, which is given to the two main divisions of the Bible, means *covenant*; it also is applied to the *deed* or *document* of a covenant. Now the Bible is the document or charter of that *covenant* which God made with mankind. This covenant is a *covenant of grace* for it was God's mercy and love that made him enter into this covenant with man. The Old Testament emphasized the *Law*, and the New Testament *Grace*; therefore they are sometimes also called "The covenant of the Law" and "The covenant of Grace." What God *prepared* and *promised* in the Old Testament, He *fulfilled* in the New Testament, in *Christ Jesus*.

QUESTIONS.

To what collection of writings is the name *Bible* applied?

What can you tell about the origin of this name? What does it mean?

Give two reasons why the Bible is called *The Holy Scriptures*.

Give three reasons why the Bible must be accepted as the *Word of God*.

Explain the name *Testament*.

Lesson 2.

NAMES AND DIVISIONS—Continued.

1. The Bible is divided into two parts: the **Old Testament** and the **New Testament**. Each of these divisions consists of a number of separate writings, which are called the **Books of the Bible**. There are *66 Books of the Bible*; the Old Testament containing 39 books, the New Testament 27 books.

(Memory help:

O-l-d, 3; T-e-s-t-a-m-e-n-t, 9; suggesting 39

N-e-w, 3; T-e-s-t-a-m-e-n-t, 9; $3 \times 9 = 27$.)

2. The books of the Bible differ in respect to their contents; accordingly they are divided into three classes. The contents of the books of the first class is chiefly *historical*, of the second class chiefly *doctrinal*, of the third class chiefly *prophetical*. The arrangement of the books in our English Bible, both in the Old and New Testaments, is according to this classification of contents.

3. The Books of the Old Testament (39).

I. Historical Books (17).

a. *Law* (5) also called *Pentateuch*: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

b *History* (12): Joshua, Judges, Ruth, I. Samuel, II. Samuel, I. Kings, II. Kings, I. Chronicles, II. Chronicles, Ezra, Nehemiah, Esther.

II. **Doctrinal Books** (5) also called **Poetical Books**: Job, Psalms, Proverbs, Ecclesiastics, Songs of Solomon.

III. Prophetical Books (17).

- a. *Major Prophets* (5): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel.
- b. *Minor Prophets* (12): Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

4. The Books of the New Testament (27).

I. Historical Books (5).

- a. *The Gospels* (4): Mathew, Mark, Luke, John.
- b. *History* (1): The Acts of the Apostles.

II. Doctrinal Books (21) also called the Epistles.

- a. *Epistles of Paul* (13): Romans, Corinthians (2), Galatians, Ephesians, Philippians, Colossians, Thessalonians (2), Timothy (2), Titus, Philemon.
- b. *Other Epistles* (8): Hebrews, James, Peter (2), John (3), Jude.

III. Prophetical Book (1): Revelations.

5. Every Christian should know the names of the Books of the Bible and also the order in which they are arranged. The best plan for memorizing the names is conscientious *drill*. Go over the names again and again until any chapter or verse can be quickly found. Looking up *Bible texts* is to be especially recommended. Teachers should assign a number of texts in each lesson to be looked up and written out as home work.

QUESTIONS.

How many main divisions has the Bible?

How many books are in the Old Testament?

How many books are in the New Testament?

Into what groups are these books divided in respect to their contents?

Name all the books of the Bible.

Blackboard Outline.

The Bible.	
Old Testament.	New Testament.
I. Historical - - - 17	I. Historical - - - 5
a. Law - - - 5	a. Gospels - - - 4
b. History - - - 12	b. Acts - - - 1
II. Doctrinal - - - 5	II. Doctrinal - - - 21
	a. Letters of Paul 13
	b. Other Epistles 8
III. Prophetical - - - 17	III. Prophetical - - - 1
a. Major Prophets 5	Revelations
b. Minor Prophets 12	
— 39	— 27

Drill on this outline until the pupil can recite the names of the books of any group without hesitation and also state in which group any given book belongs. *Drill* is the key to success.

Lesson 3.

ORIGIN AND LANGUAGE.

1. The Bible is not the work of one individual, nor was the entire Bible written at one time. The various writings of which the Bible is composed were written by no less than thirty-six different authors during a period of at least sixteen centuries. The original manuscripts of these authors are no longer in existence; however, there are some very ancient copies and translations, which are preserved in various libraries and museums.

2. The Scriptures of the **Old Testament**, with the exception of some portions (Dan. 2:4-7:28; Ezra 4:8-6:18; 7:12-26 and Jer. 10:11) were written in *Hebrew*, the language of the children of Israel. The exceptions just mentioned, were written in *Aramaic*, which language was spoken by the Jews after the return from the Babylonian captivity. According to a Jewish tradition, these Scriptures were collected by *Ezra*, the great scribe; but this tradition is by no means reliable. It is certain, however, that a collection of these Scriptures was in existence two or three centuries before the Christian era.

3. **Hebrew** was the language of the Jews up to the time of the destruction of Jerusalem, and it is even now their sacred language, in which the Law and the Prophets are read in the synagogues. After the Babylonian captivity, **Aramaic** was the language of the Jews until they were ultimately scattered among the nations. Aramaic also was the language which was spoken by the Jews at the time of Jesus and the apostles.

4. But prior of the birth of Christ, there were Jewish settlements in almost all the countries of Asia Minor and Northern Africa. The language used in these countries at that time was mainly **Greek**. If the sacred writings were to be made available to the Jews in these countries, they must be translated. Thus originated the Greek translation of the Old Testament, which is known as the ***Septuagint*** (LXX). (This name is derived from the Jewish tradition, according to which this translation was made by seventy or seventy-two elders.) This translation was made 247-260 years before the birth of Christ and was in general use at the time of Jesus. Jesus himself and also the apostles often quote passages of the Old Testament according to this translation. Several copies of the LXX are still in existence.

5. The books of the **New Testament** were all written in *Greek*, which was the language in general use and understood everywhere at that time. *Matthew* at first probably wrote his gospel in Aramaic and afterwards in Greek. Only copies of his Greek manuscript are now in existence. All the scriptures of the New Testament were written before the close of the first century of the Christian era; the most of them before the destruction of Jerusalem, A. D. 70.

6. Several centuries elapsed, however, before these Scriptures were gathered into one collection. As long as the apostles lived and proclaimed the gospel by word of mouth, the Christians did not yet feel the need of written instruction. But when the number of churches increased and the apostles no longer were able to instruct all the believers orally, this need became very urgent.

To meet this need, the apostles wrote the letters (epistles) which we still have in the New Testament. These epistles of the apostles were interchanged by the different apostolic churches, and the copying and sending of course took con -

siderable time. However, not *only* the apostles, but many others (Luke 1:1) wrote about Jesus and his doctrine; and we know from history, that even in that early time, Scriptures containing false doctrines were sent out under the name of some apostle. Thus the true believers were constrained to select and separate the true apostolic Scriptures from the false. This work of selection and sifting required careful examination; and as the apostolic churches did not yet form a united Christendom, a long time passed before the task was finished. In A. D. 397 this collecting and compiling of the Holy Scriptures into the Bible as we now have it, was completed. This collection of Scriptures was accepted by the Council of Carthage (A. D. 397) as the **Canon** of the Scriptures, the *standard* and *rule* of Christian life and belief.

7. The *Apocrypha*, which are inserted in some editions of the Bible between the Old and the New Testament, do not belong to the Scriptures. These books were written at a time when the spirit of prophecy had long departed from Israel. The Jews never admitted them into the Hebrew canon nor allowed them to be used in their public worship. By the translation of the Bible into the Greek (LXX) the Apocrypha came into the Bible of the ancients and also into the Latin version (Vulgata) which the Roman church regards as the only authentic version. Some of these apocryphal books are entirely worthless, others are fictitious tales, and only a few have historical value, or exhibit various moral doctrinal views. Hence the church of England very properly excluded them from the English Bible on the ground that they ought not to be used to establish any doctrine. Though Martin Luther admitted them into his German translation of the Bible, yet in the superscription he expressly states that they must not be considered equal to the Holy Scriptures.

QUESTIONS.

In what language were the books of the Old Testament written?

To whom is the collection of these books ascribed?

What language did the Jews speak after the Babylonian captivity?

When was the Old Testament translated into Greek? Why?

What is this translation called?

In what language were the books of the New Testament written?

What caused the need of the apostolic letters?

Why were the Christians compelled to make a collection of the Holy Scriptures?

When was this collection completed?

What was the decision of the council of Carthage concerning this collection?

Define the term "canon."

What are the Apocrypha?

How did they come into the Bible?

What value have they?

Lesson 4.

MANUSCRIPTS AND TRANSLATIONS.

Naturally the Bible-reader will be interested in knowing something about the ancient manuscripts and translations of the Holy Scriptures.

1. The original, autograph manuscripts of the books of the Bible are no longer in existence, but some very old copies have been found. The oldest **Hebrew Copy** of the Old Testament which has been discovered up to the present time is of the year A. D. 840. The rules of the Jewish Talmudists, concerning the preparation of copies of their sacred Scriptures, were exceedingly exacting. There were special rules concerning the preparation of the parchment; the writing must be in columns of exactly the same size; the ink must be prepared according to a special formula; there were special rules for the position of the letters, the use of the pen, etc., etc. When a copy was finished it was examined most carefully, and if perchance a line was not perfect, if a letter was missing, or if one letter touched another, the whole copy was rejected and not permitted to be used in the synagogues. These stringent rules no doubt served to keep the text of the Scriptures very accurate. The text of the Hebrew Bible, as we have it today, is the *Masoretic* text, with inserted vowel marks, which was accepted by the Jewish doctors in the sixth century A. D. The vowels were not originally written in the Hebrew language; the Masoretic text marks them with dots and dashes placed under or above the consonants, and these are read *from right to left*. The oldest copy of the Hebrew Bible which has yet been found is preserved in the Imperial Library at Petrograd, Russia.

תהלים

א

אֲנִשְׁרִי חַאֲשׁ אֲשֶׁר לֹא חִלָּהּ בַּעֲצַת רָשָׁעִים וּבְדַרְכָּהּ
 חֲטָאִים לֹא עָמַד וּבִמְשָׁב לִצִּים לֹא יָשָׁב כִּי
 אִם בְּתוֹרַת יְהוָה חֲפָצוֹ וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלֵלָה
 וְהָיָה כְּעֵץ נִשְׁתּוֹל עַל-פְּלִגְמִים אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ
 וְעֵלְתוֹ לֹא-יָבוֹל וְכָל אֲשֶׁר יַעֲשֶׂה יִצְלֵחַ לֹא-כֵן תִּרְנָשִׁים
 כִּי אִם כַּמָּץ אֲשֶׁר תִּדְפְּנוּ דוֹחַ עַל-כֵּן לֹא יִקְמוּ רָשָׁעִים
 בְּמִשְׁפַּט וְחֲטָאִים בַּעֲדַת צְדִיקִים כִּי יוֹדַע יְהוָה דֶּרֶךְ
 צְדִיקִים וְדֶרֶךְ רָשָׁעִים תֵּאבֵד׃

Hebrew Manuscript.

Psalms I.

2. The **Samaritan Pentateuch**, consisting of the Pentateuch in Samaritan characters and a version based on this Samaritan text, is preserved in the synagogue of Nablus (ancient Shechem). This valuable Ms. was discovered in A. D. 1616, and copies thereof (but only three complete) are kept in different libraries in Europe. The Samaritan Pentateuch and the Septuagint are the oldest documents we have for determining the Hebrew Text of the Old Testament.

3. The oldest **Greek** Mss. of the Bible which have as yet been found, are written on parchment or vellum, prepared from finely tanned skins. The Greek Mss. are more numerous and of higher antiquity than the Hebrew manuscripts. Only the most important can be mentioned here.

- a. **Sinaitic Codex** is generally considered to be the oldest Greek Ms. of the Bible. It is from the middle of the fourth century and was discovered by Constantine Tischendorf in 1859, in the monastery of St. Catherine, at Mt. Sinai. It is now in the Imperial Library at Petrograd. At the expense of the Czar of Russia, fac-simile copies were printed, one of which is in the library of the American Bible Society.
- b. **Vatican Codex** (so called because it is kept in the Vatican Library in Rome) also dates from the fourth century. It was brought to Rome in A. D. 1448. This manuscript is less complete than the Sinaitic, but it is written more accurately.
- c. The **Alexandrian Codex** is of the fifth century. It was presented to Charles I. of England by the Patriarch of Constantinople, in 1628, and is now kept in the British Museum.
- d. Numerous other Mss. of the Bible are still in existence and are preserved in various libraries of Europe. The three mentioned are, however, the oldest and most important.

ΤΟ ΔΕ ΕΤΙΑ ΠΑΙΔΗ ΧΙ
 ΤΗΝ ΤΩΝ ΣΑΛΕΥ
 ΟΜΕΝΩΝ ^{ΤΗΝ} ΜΕΤΑΘ.
 ΣΙΝΩΣ ΠΕΠΟΙΗ
 ΜΕΝΩΝ ΙΝΑ ΜΙΗ
 ΤΑ ΜΗ ΣΑΛΕΥΟΜΕΝΑ
 ΔΙΟΒΑΣ ΗΕΙΑΝΑΣΑ
 ΛΕΥΤΟΝ ΠΑΡΑΛΑΨ
 ΒΑΝΟΝΤΕΣ ΕΧΟΜΕ
 ΧΑΡΙΝ ΔΙΗ ΣΛΑΤΡΕΥ
 ΟΜΕΝΕΥΑΡΕΣΤΩ
 ΤΩ ΘΩΜΕΤΑΕΥΛΑ
 ΒΙΑΣ ΚΑΙ ΔΕ ΟΥΣ ΚΝ
 ΓΑΡ ΘΩΣ ΗΜΩΝ ΠΥΡ
 ΚΑΤΑΝΑΛΙΣΚΟΝ.

DRAWN BY E. G. KRAMPE.

Greek Manuscript.
Sinaitic Codex.

4. These Greek versions of the Bible were translated into other languages very early in the first centuries of Christianity. The need of such translations is easily understood when we consider how rapidly the Christian religion spread among the heathen nations. Thus the number of believers who could not understand Greek increased continually and made it imperative to translate the Holy Scriptures for them. The first translation was probably the *Syriac* version; then followed the Ethiopian, Egyptian, etc. Fragments of these versions are still in existence.

5. At that early time, the nations were mostly under Roman rule. Thus there originated in Africa a *Latin* version as early as the second century; and of this no less than thirty fragments have been preserved.

6. The **Vulgate** however is the most important Latin version of the Bible. About A. D. 383, Jerome, one of the most learned men of his time, undertook the task of revising and correcting the Latin version of the Bible. He soon discovered that to do this work thoroughly, he must consult the Hebrew and Greek versions. Jerome worked at this task for about twenty years. (In Bethlehem, tourists are shown the room in which he is said to have worked.) The great task was finished A. D. 405, but his translation was not favorably received at first. Not until after Jerome's death was this translation accepted. In A. D. 1590, Pope Sixtus V. published a new edition of the Vulgate, but this edition contained so many errors, that Pope Clemens VIII. issued a revised edition in A. D. 1592. This Clementine edition of the Vulgate is accepted in the Roman church today as the only authentic version of the Bible.

7. In the course of time these ancient versions of the Bible have been translated into nearly all the principal lan-

L. XIX.

Locutus est autem saul ad yonathan
 filium suum et ad omnes suos
 suos: ut occideret david. Porro yona-
 thas filius saul. diligebat david valde.
 Et indicavit yonathas david dicen-
 . Querit saul pater meus occidere te. Qua-
 propter obsecra te quod sis manens: et manebis
 clamet et abscondeturis. Ego autem egrediens
 stabo iuxta patrem meum: et ubi cumque
 fuerit: et ego loquar de te ad patrem meum:
 et quodcumque videro nuntiabo tibi. Locutus
 est ergo yonathas de david bona: ad
 saul patrem suum. Dixitque ad eum. Ne

DRAWN BY E. G. KRAMPE.

guages of the world. Up to the present time the Bible has been published in more than 500 languages or dialects.

QUESTIONS.

What is probably the date of the oldest Hebrew copy of the Old Testament?

What can you tell about the rules of the Talmudists respecting the making of copies of their Holy Scriptures?

In what respect does the Masoretic text differ from the writing of the ancient Hebrews?

What do we mean by the "Samaritan Pentatuch?" Where is the oldest copy of it now?

Which are the three most ancient Greek Mss. of the Bible that have as yet been found?

When was the Sinaitic Codex found? By whom? Where?

Where are these ancient Mss. at the present time?

What caused the necessity of translating the Bible?

Of which ancient translation have fragments been preserved?

Which is the most important Latin version of the Bible?

Who prepared the Vulgate version? When was it finished?

What importance has the Vulgate version in the Roman church?

Lesson 5.

GERMAN AND ENGLISH VERSIONS
OF THE BIBLE.

The Bible student should also know the most important facts about the *German* and *English* versions of the Bible; for these were very important as a means of spreading the Word of God.

1. The **Gothic Bible** is the first version that was written in a Germanic language. This version was prepared about the middle of the fourth century by Bishop *Ulfilá*. A most notable fragment of this translation is preserved in the University at Upsala, Sweden. The writing is in letters of silver and gold on red vellum. The divisions are not according to chapters and verses, but in portions of various lengths. The first line of each division is written in letters of gold. This valuable Ms. is probably the oldest specimen of German literature.

2. **Luther's German Bible**, based upon the original Hebrew and Greek versions, is the most important German version of the Bible. The New Testament appeared in 1522; the entire Bible in 1534. Luther's translation was received with the greatest enthusiasm. From 1534-1574, more than 100,000 copies were sold. The importance of this work of Luther can hardly be conceived. Up to the present day Luther's translation is the basis of all German editions of the Bible. The appearance of Luther's Bible was also the reason why the Roman church translated the Bible into the language of the people, though this church, as a matter of principle, earnestly protests against the distribution of the Bible among the "laity."

γε ιηναιν αμλφειν· υιμαιφιηαι
 νλσσνσφεινσ· γρικφαιγλασα
 φεινσ· σγεϊνhiμiνλσλhλνλ
 λικφαι· hλλiφnnsλκλνλφλνλσiν
 τεινλνγιφnnsλiμmλλλγλ· σλh
 λφλετnnsφλτεiσκnλλνσσισλh
 mλ· σγλσγεσλhγειςλφλεταμφλi
 σκnλλmnnσλκλiμ· σλhνiυκiγ
 γλiσnnσiνφκλiσtnυncλi· λκλλn
 seiπnnsλφλmmλnυiλiν· nnte
 φεινλiσtφiνλλνγλκai· σλhmmλbs
 σλhγnλφnσiνλiγiνσ· λμεν·
 ΠΝΤΕ, ΛΒΛΙΛΕΤΙΦΜΛΝΝΛΜ
 MISSΛΔΕΔΙΝΣΙΖΕ· ΛΦΛΕΤΙΦ, ΣΛΗ
 ΙΖΥΙΣΑΤΤΑΙΖΥΛΚΣΑΦΕΑΚΗΙΜΙΝΛ
 ΙΦ, ΣΛΒΛΙΝΙΛΦΛΕΤΙΦΜΛΝΝΛΡΗΙΕ
 ΣΛΔΕΔΙΝΣΙΖΕ· ΝΙΦΛΠΛΤΤΛΙΖ
 ΥΛΚΛΦΛΕΤΙΦMISSΛΔΕΔΙΝΣΙΖΥΛ
 ΚΥΣ· ΛΦΦΛΝΒΙΦΕΦΑΣΤΛΙΦΝΙΥΛΙΚ
 ΦΛΙΦΣΥΛΣΥΕΦΛΙΝΗΤΛΝΣΓΛΗΚΛΙ·



DRAWN BY E. G. KRAMPE.

Gothic Manuscript.

3. **Early English Versions of the Bible.** As far as we know, the *whole* Bible was never translated into *Anglo-Saxon*. The earliest Anglo-Saxon translations were made in the seventh century by *Caedmon* of Whitby, who embodied the most prominent events of Bible history in his Anglo-Saxon poetry, and by *Bede the Venerable*, who translated the Lord's Prayer and the Gospel of John. A translation of the four Gospels made in the ninth century by priests of Harewood and called *The Rushworth Gloss*, is in the Bodleian Library at Oxford. *Alfred the Great* translated the Ten Commandments, the Psalms and some portions of Exodus and other books. *Aelfric*, Archbishop of Canterbury, translated a considerable portion of the historical books. In the twelfth century a monk named Orm, or Ormin, wrote a paraphrase of the Gospels and Acts in English verse. This is known as the *Ormulum*. (All these versions were made from the Vulgate.)

4. **Wycliffe's Bible.** John Wycliffe (1320?-1384) a religious reformer and theologian, desiring to arouse the common people to a more vital religious life, sent out devoted men to spread the gospel in the native tongue. To bring home the living truths of religion and to make this preaching effective with the masses, Wycliffe undertook to translate the whole Bible into English. The Apocalypse was translated first, then the complete New Testament. Aided by his friend Nicholas de Hereford, Wycliffe completed the great task before his death, 1384. A few years later, Wycliffe's Bible was revised by John Purvey. The language of this edition, though simplified in style, is less literal than the earlier version. In spite of opposition the circulation was so wide that 150 copies are still extant. Wycliffe's Bible not only gave a strong impulse to sacred study, but stimulated the desire for the Scriptures in the language of the people and its impress can be traced in every later version of the English Bible up to the present time.

Die Epistel sanct Pau- I li zu den Römern. Das Erst Capitel.

Paulus ein knecht Jesu Christi: beruffen zum
Apstel/aufgesündert zu predigen das Euangelion
gottes/welchs er zuvor verheissen hat/durch seine pro-
pheten/in der heyligen schrift/vō seinem sun/der in
geborn ist von dem samen David/nach dem fleisch/vnd krefftig.

DRAWN BY E. G. KRAMPE.

Luther's German Bible.

5. **Tyndale's Bible.** A century after Wycliffe's death, William Tyndale was born, whose translation of the Bible exercised the strongest and most widely diffused literary influence of the time. By this time Wyckliffe's English had become obsolete. Tyndale's Bible may be said to have done for the English language, what Luther's Bible did for the German. The language of our modern "Authorized Version" is virtually due to Tyndale's Bible. Tyndale's translation is based on the original Hebrew and Greek versions, not on the Vulgate. In 1525 he began to publish the New Text in Cologne, and finished it in Worms, 1526. In 1535, the year before his martyrdom, he published his last edition.

6. **Other English Versions of the Bible.** At the request of Cromwell, *Miles Coverdale* published a translation of the Bible in 1535, this being the first publication of the whole Bible in English after Wycliffe's. Coverdale's version is much inferior to Tyndale's. In 1537 *Matthew's Bible* was published. This was the assumed name of *John Rogers*, the first martyr in Queen Mary's reign. By royal proclamation of Henry VIII. a copy was ordered to be set up in every church. This, therefore, was the *first authorized version*. In 1539, *Richard Traverer* published a revised edition of Matthew's Bible. In the same year the *Great Bible* was published. This name had its origin in the great size, 15 inches long and 9 inches wide. A revision of the Great Bible, published in 1540 is known as *Cranmer's Bible*. In 1560 appeared the *Geneva Bible* which was published by exiles from England, among whom were some of the most eminent scholars of that time. Tyndale's version is the basis of this translation. It was dedicated to Queen Elizabeth and is the first English Bible that omits the Apocrypha and is divided into verses. In 1568 the *Bishops' Bible* was published. It was based on the Great Bible, adopted the division into verse from the Geneva Bible, but never became popular.

The xiiij. Chapter.

The same daye wentt Iesus ^{mar. iij.} ^{22. oc. viij.} out of the houlfe/and satt by the see syde/and moche people resorted vnto him/so greilly that he wēt and sat in a shyppe/and all the people stode on the shore. And he spake many thyngs to them in similitudis / sayinge: beholde / the sower went forth to seme / — — —

¶ And hys disciples cam / and sayde to him: Why speakest thou to them in parables: he answered and saide vnto them: Hit is geuen vnto you to knowe the secretis of the kyngdome of heven / but to them it is nott geuen. for whosoever ^{mat. xij.} halbi / to him shall hit be geuen: and he shall haue aboundance: But whosoever hath nott: from him shalbe takyn awaye euē that same that he hath. Therefore speake I to them in similitudis: for though they se / they se nott: and hearinge they heare not: nether vnderstonde. And in them ys fulfylled ^{isa. vi.} the prophecy of esay / which prophesi sayth: with youre eares yeshall heare / and shall not vnderstode / and with youre eyes yeshall se / and shall not perceave For this peoples hert ys

He that hath. wherel the worde of god is vnderstode / ther hit multiplieth & makith the poeple better. where hit is not vnderstode / thare hit decreaseth & makith the poeple worse.

FAC-SIMILE OF ST. MATT. XIII. 1—15 IN TYNDALE'S FIRST TESTAMENT (OCTAVO EDITION).

WILLIAM TYNDALE'S first New Testament was printed at Cologne in 1525 and sent to England in 1526. It was the first edition of the New Testament printed in English. In 1534 Tyndale published at Antwerp a revised edition. (Consult page 28 of these AIDS.)

Ancient English Bible.

Two other versions must be mentioned, the *Rhemish Version* and the *Doway Bible* (or Douay Bible) which were prepared by Roman Catholic scholars. The New Testament was published in 1582, the Old Testament in 1609. The translation is based on the Vulgate.

7. The Authorized Version and the Revised Version. In 1606, King James I., yielding to the demand of the Puritans for a new or revised translation of the Bible, appointed a number of scholars (forty-seven are mentioned by name) to whom was assigned the task of revising the English translation of the Bible, known as the Bishops' Bible. The work was completed and published in A.D. 1611, and was dedicated to James I. This *Authorized Version* gradually superseded the Bishop's Bible and the Geneva Bible; in fact its influence has made the English language what it is. This Authorized version is now in general use throughout the English speaking world.

The *Revised Version* of the New Testament was published in 1881, of the Old Testament in 1885. By substituting modern terms for obsolete ones, simplifying difficult passages, precise reproduction of the tenses and compound verbs, by printing all poetry as such and not as prose and similar changes, the English rendering in this version corresponds more nearly with the originals than that of any former version of the Bible and it is therefore indispensable and invaluable to Bible students.

QUESTIONS.

Which is the oldest version of the Bible in a Germanic language? What do you know about the Gothic Bible? Where is this Ms. now preserved?

When was Luther's Bible published? How was it received? Why was this translation so important?

Mention some of the earliest translations into the Anglo-Saxon tongue. On what version are all these translations based?

What induced Wycliffe to translate the Bible? Who was his assistant? When was the work completed? What was the importance of this work?

What influence did Tyndale's translation of the Bible have? What makes this version so important?

Mention some other English versions of the Bible. Which version was the first that was divided into verses?

What versions were prepared by Roman Catholic priests?

How did the "authorized version" originate? When was it completed? What can be said of its influence?

In what does the value and importance of the "Revised Version" lie?

REVIEW.

Write a short essay on one or more of the following topics:

1. A short history of the Bible.
2. What a Christian ought to know about the origin and transmission of the Holy Scriptures.
3. The ancient manuscripts of the Bible.
4. Our English Bible.

II. BIBLICAL GEOGRAPHY AND INSTITUTIONS.

Lesson 6.

THE COUNTRIES OF THE BIBLE.

To read the Bible intelligently it is necessary to have some knowledge of the countries which are mentioned therein.

I. The Old Testament World.

The countries mentioned in the Old Testament covered an area about half as large as the area of the United States. It was about 1200 miles in length from East to West, and about 900 miles in length from North to South, and included portions of Asia, Africa and Europe. (See map.)

1. **Countries (Nations).** The most important of the countries mentioned in the Old Testament are:
 - a. **Chaldea**, bordering on the Persian Gulf. Its capital was *Babylon*, the most important city of ancient times. *Ur*, the native city of Abraham, was in Chaldea. It is also believed that the site of the *Garden of Eden* was in this country.
 - b. **Assyria** lay somewhat northeast of Chaldea. Its chief city was *Nineveh*, that great city to which the prophet Jonah was sent.
 - c. **Persia** lay east of the Gulf of Persia. The Persian empire also included the countries of *Media* and *Elam*. The chief city was *Shushan*.

- b. **Mesopotamia** lay west of Assyria between the Euphrates and Tigris rivers. *Haran* was its chief city. Abraham and Jacob for a time lived in Mesopotamia.
- e. **Armenia** lay north of Mesopotamia. This is the country in which Noah's ark settled in the mountains of *Ararat*, after the flood.
- f. **Phoenicia** was a narrow stretch of land bordering on the Mediterranean Sea, north of Canaan. *Tyre* and *Sidon* were its chief cities.
- g. **Syria** lay east of Phoenicia and west of Mesopotamia. *Damascus* (today the oldest city of the world) was its capital.
- h. **Egypt** lay in the northeastern part of Africa. This is the country in which Israel was in bondage. In this country lay *Goshen*. The capital was *On*.
- i. **Canaan**, the most important country, the land of promise, lay east of the Mediterranean Sea. Its capital was *Jerusalem*.

2. **Rivers.** The following rivers should be noted:

- a. **Tigris River**, forming the eastern boundary of Mesopotamia is probably the river *Hiddekel* mentioned in the Bible.
- b. **Euphrates River**, having its source in the mountains of *Ararat*, flows southeastward into the Gulf of Persia.
- c. **Nile River** in Africa, flows northward into the Mediterranean Sea. In the Bible this river is called the *River of Egypt*.
- d. **Jordan River** is the most important river of Canaan, flowing from the Mountains of Lebanon southward into the Dead Sea.



3. **Mountains.** Note the following:
- a. The mountains of *Ararat* in Armenia.
 - b. The *Lebanon* mountains in Canaan.
 - c. Mt. *Sinai* in Arabia.
 - d. Mt. *Nebo* east of Jordan.
 - e. Mt. *Carmel*, near the Great Sea.
4. **Seas and Lakes.** The following four should be remembered:
- a. The *Great Sea* (Mediterranean).
 - b. The *Red Sea*, between Egypt and Arabia.
 - c. The *Dead Sea* in Canaan.
 - d. The *Sea of Galilee*, north of the Dead Sea.

QUESTIONS.

How large was the area of the Old Testament world?

Name the countries of the Old Testament World and locate them on the map.

Name the chief cities of Chaldea, Assyria, Persia, Syria and Canaan.

In what country is Mt. Ararat?

What was the chief city of Mesopotamia?

Which is the oldest city of the world today?

Name and locate on the map, 4 rivers of the Old Testament.

Name and locate the most important mountains of the Old Testament.

Name and locate the most important seas of the Old Testament.

Note—Drawing outline maps is one of the best methods of impressing geographical facts upon the memory.



Lesson 7.

THE COUNTRIES OF THE BIBLE—Continued.

II. The New Testament World.

1. **The New Testament World.** By comparing the map of the New Testament World with the map of the Old Testament World, we notice that the sphere of action of New Testament history lies westward of that of Old Testament history. As in the Old Testament World, so also in the New Testament World, *Canaan* is the center. Thence the history moves westward and consequently we must note the provinces of Asia Minor, Europe and Northern Africa as also the divisions of Palestine.

a. **The Holy Land.** The name *Palestine*, by which this country has been known since the time of Christ, is derived from the word "Philistine," the name of one of the strong heathen nations which lived there in ancient times. In the Bible this country is called *Canaan*, or *Land of Israel* or *Judaea*. It is about 150 miles long and about fifty miles broad and for the most part is mountainous.

b. **Divisions of Palestine in the Time of Christ.** The accompanying map shows the provinces and most important places of Palestine in the time of Christ.

1. *Provinces.* Galilee, Samaria, Judaea, Peraea and Bashan (Ituraea).
2. *Rivers and Lakes.* The Jordan is the main river; the Sea of Galilee (also called Sea of Tiberius and Lake Genesareth), and the Dead Sea are the most important lakes.

PALESTINE
IN THE
TIME OF CHRIST



3. Mountains. Hermon, Tabor, Mt. Olivet.

Cities. Nazareth, Capernaum, Cana, Nain, Sichar, Caesarea, Jericho, Jerusalem, Bethlehem, Bethany, Gaza, Tyre, Sidon.

b. Asia Minor and Other Countries. The provinces of Asia Minor and some provinces in Europe and Africa are mentioned so often in the New Testament that we show them on a separate chart.

1. *Provinces of Asia Minor.* Cilicia, Cappadocia, Lydia, Lycaonia, Pontus, Pisidia, Phrygia, Pamphylia, Bithynia, Mysia, Galatia.
2. *Provinces in Europe.* Macedonia, Illyria, Greece (Achaia), Italy.
3. *Provinces in Africa.* Lybia, Egypt.
4. *Islands.* Cyprus, Crete, Silicia, Malta, Patmos (a small island near Ephesus).

Note—It is not necessary that the student memorize all these items; he should study the maps carefully, so that he may be able, when reading the Bible, to locate on the map any place that is mentioned.

QUESTIONS AND EXERCISES.

What do we notice when we compare the map of the Old Testament world with that of the New Testament world?

What country forms the center of Bible History?

Describe the size and nature of Palestine.

Draw an outline map of Palestine, indicating the various provinces.

Locate on the map: Jerusalem, Bethlehem, Nazareth, Capernaum, Jericho.

Name two provinces or countries of Europe, Africa and Asia Minor.

Locate the cities: Rome, Ephesus, Corinth.

Name five islands in the Mediterranean sea.

Lesson 8.

BIBLICAL INSTITUTIONS.

1. By the Fall of Man, his cordial relations to and free communion with God were disturbed and interrupted. Sin now stands as a barrier between man and God. Man can approach God now only as a *culprit* who needs *reconciliation* with God. This is revealed plainly in the *Religious Rites and Institutions* which the Bible very accurately describes.

2. These rites and institutions also have a *symbolical meaning*. They typify and foreshadow the reconciliation of man to the restoration of the communion with God, which had been disturbed through sin; and they point forward to the great work of *atonement* which was wrought by **Christ Jesus**.

3. Since the Bible continually refers to these rites and institutions it is necessary to note the main facts concerning them.

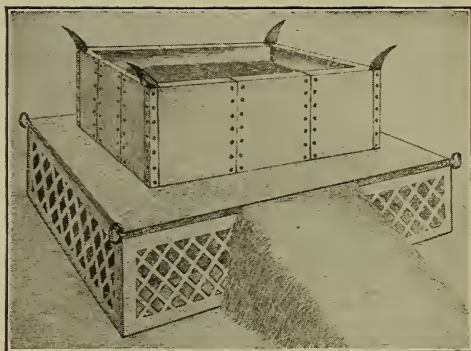
I. The Altar.

a. The *Altar* is the center of Old Testament religious worship. The first mention of it in the Bible occurs in the history of *Noah*, who built "an altar unto the Lord" after the flood. (But no doubt the altar had been in use since the days of Adam.) Such altars were generally built of unhewn stones. The first mention of another form occurs in the description of the Tabernacle and its vessels.

b. The Altar was the **Place of Sacrifice**. The people of Israel offered the following sacrifice on the altar:

The sacrifice of *Burnt Offering*.

The sacrifice of *Sin Offering*.



The Altar.

The sacrifice of *Trespass Offering*.

The sacrifice of *Meat Offering*.

With the exception of the Meat Offerings, these sacrifices consisted chiefly of clean beasts. These were slain and then burnt upon the altar under the observance of special ceremonies.

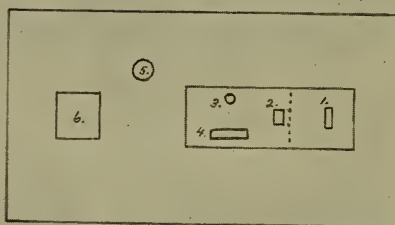
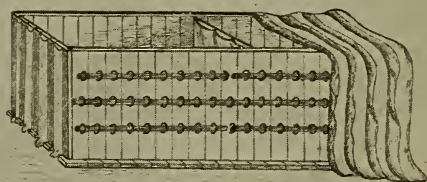
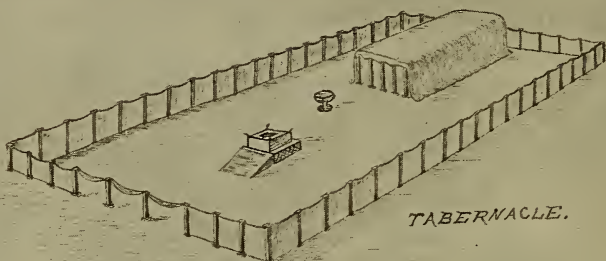
The *Peace Offerings* were mostly burnt offerings.

c. The **heathen nations** also offered *human* sacrifices unto their idols. These however were strictly forbidden in Israel because they were an abomination before God. Nevertheless some of the kings of Israel sinned in this matter, and drew upon themselves the anger of the Lord.

The Tabernacle.

a. The **Tabernacle** was erected after the deliverance of the children of Israel out of Egypt, according to the instructions which Moses received from God at Mt. Sinai. All parts of the tabernacle were portable. (This was necessary on account of the journeying of the people). The tabernacle proper was a framework of boards, overlaid with gold. The ceiling over this framework was formed by curtains of precious linen, and over the whole tabernacle was pitched a tent consisting of three coverings. By means of curtains, the tabernacle was divided into two parts, the "*Holy Place*" and the "*Holy of Holies*." Also by means of pillars and curtains an outer *Court* was formed around the tabernacle enclosing a space about 150 feet long by 75 feet wide.

b. The **Equipment of the Tabernacle**. In the most holy place, the *Holy of Holies*, stood the *Ark of the Covenant*. This was an oblong chest made of wood, overlaid with pure gold, within and without. The lid of this ark was made of beaten gold with two cherubim formed above it. This was called *The Mercy-seat*. Inside this ark were the two tables



1. ARK OF COVENANT
2. ALTER OF INCENSE
3. GOLDEN CANDLESTICK
4. TABLE OF SHEWBREAD
5. LAVER
6. ALTAR OF BURNT OFFERING

PLAN
OF
TABERNACLE.

Edw.

The Tabernacle.

of stone on which the ten commandments were written, a jar containing manna, Aaron's rod and the Book of Law. The Ark of the covenant was the *symbol of the presence of God*.

In the *Holy Place* stood the *Altar of Incense* (also called the "golden altar"), the golden *Candlestick*, and the *Table of Shewbread*.

In the outer *Court* stood the *Altar of Burnt Offering* (the "brazen altar") and the *Laver* (a brazen vessel for water).

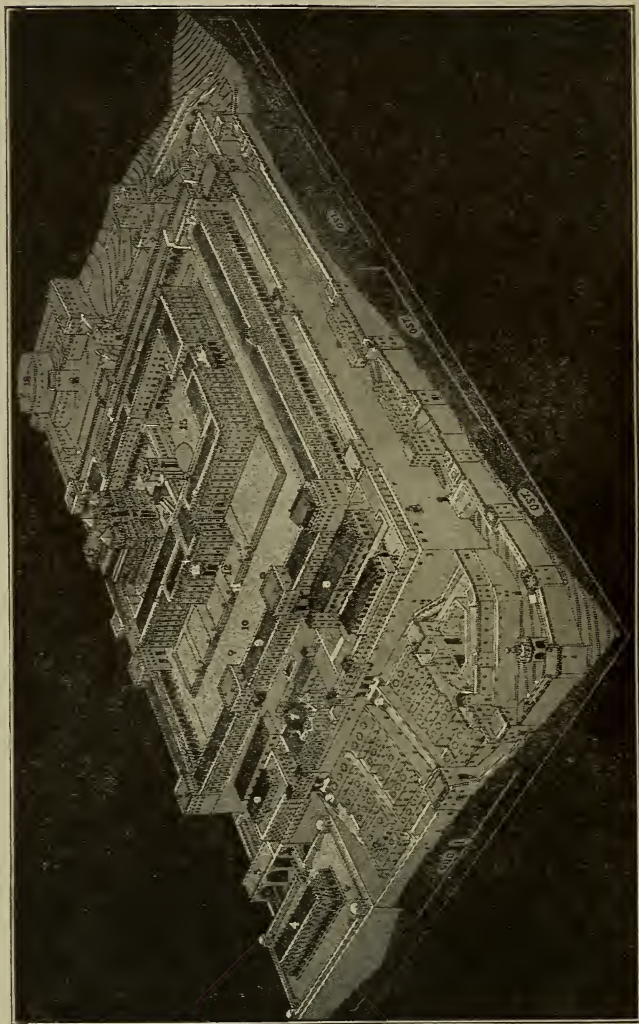
c. The Israelites were not permitted to enter into the Holy Place nor into the Most Holy Place. Only the *priests* were permitted to enter the Tabernacle; and only the *high priest* was allowed to enter the Most Holy Place—and that only at certain times. Yet all Israelites were permitted to enter the outer *Court* and to bring their offerings which the priests sacrificed upon the altar.

III. The Temple.

a. During the reign of King Solomon, the *Temple* was built. This was a magnificent building. The dimensions of the temple proper, were just twice as large as those of the tabernacle. The interior arrangement was also the same as that of the tabernacle. The temple, however, had many more vessels and these were larger. *Solomon's Temple*, as it is generally called, stood about 400 years and then was destroyed by the Chaldeans.

b. After the return of the Jews from their captivity, this temple was rebuilt; but it was not so magnificent as the Temple of Solomon.

c. The temple which was in Jerusalem at the time of Jesus is known as the *Temple of King Herod*, because Herod the Great had rebuilt and enlarged it at great cost so that its



The Temple.

magnificence equalled that of the first temple. As may be seen from the accompanying illustration, the temple consisted of a number of buildings, porches, chambers, etc.

IV. The Synagogue.

In the New Testament we often come upon the term "Synagogue" or "Synagogue of the Jews." Jesus was wont to teach in these synagogues and in this the apostles followed his example. These synagogues were places in which the Jews assembled for the purpose of studying the Law of Moses and the Scriptures of the Prophets. It is generally accepted that these synagogues originated during the time of the Babylonian captivity. At the time of Jesus, such synagogues were found in almost every place where Jews sojourned.

QUESTIONS AND EXERCISES.

How was man's intercourse and communion with God influenced by the Fall of Adam?

To what need of man do the various religious rites and institutions point?

In what respect have they typical meaning?

What was the meaning of the Altar?

Describe the arrangement of the Tabernacle.

What vessels of worship stood in the court?

Who built the first Temple?

What were the Synagogues?

What purpose did they serve?

Lesson 9.

BIBLICAL INSTITUTIONS—Continued.

V. Festivals and Festal Seasons.

The festivals and festal seasons, mentioned in the Bible, had an important and far-reaching influence upon the whole national life of the Israelites. In the first place of course they served to promote public worship; but they also served to deepen the religious life and to strengthen the national and political consciousness of the people. The following outline will serve to impress these festal seasons upon the memory of the student.

1. The three main festivals were:

- a. The *Passover*, celebrated in commemoration of the deliverance of Israel out of the bondage in Egypt.
- b. *Pentecost* or *Feast of Weeks*, was the feast of the harvest. Its importance for us lies in the fact, that on the great day of Pentecost the Holy Spirit was bestowed upon the church.
- c. The *Feast of Tabernacles* was celebrated in commemoration of Israel's journeyings in the wilderness.

2. The three secondary festivals were:

- a. The *Feast of Trumpets*, being a new year festival, marked the beginning of the Jewish *civil* year. It was also a new moon feast and very solemnly observed.
- b. The *Feast of Dedication* was instituted by Judas Maccabaeus in commemoration of the purification of the temple, B. C. 164.

- c. The *Feast of Purim* was celebrated to commemorate the deliverance of the Jews from the destruction plotted against them by Haman at the time of Queen Esther.

3. Special Festal Days.

- a. The *Sabbath* stood first among the feasts observed by the Jews. It was the day of rest and religious worship, the seventh day of each week.
- b. The *Day of Atonement* was the most important of all the festal days in Israel. It was a day of fasting, repentance and prayer for the entire nation. It was on this day only that the high priest entered into the Most Holy Place, to make an atonement for himself and the people with the blood of the sin offering. It was a symbol of the atonement of mankind by the blood of Jesus Christ.

4. Other Festal Seasons.

- a. The *Sabbatic Year*. Every seventh year was observed as a year of rest, as every seventh day was observed as a day of rest.
- b. The *Year of Jubilee*. Every fiftieth year was a year of jubilee. This was the year of release and liberation, in which all slaves (Jewish) were set free, and the fields were restored to their original owners.

(There is some difficulty, however, in determining satisfactorily, whether the year of jubilee was the fiftieth or forty-ninth year.)

IV. Weights, Measures and Coins.

The following tables may serve the students for reference :

1. *a. Measure of lengths.*

1 Reed	=	6 cubits, approx.	11 ft. 9.2 in.
1 Cubit	=	2 spans,	" 1 ft. 9.8+ in.
1 Span	=	3 palms,	" 10.9+ in.
1 Palm	=	"	" 3.6+ in.

b. Liquid Measure.

1 Homer	=	10 ephahs	
		(or baths)	" 75 gal. 5¼ pts.
1 Ephah	=	6 hin	" 7 gal. 4½ pts.
1 Hin	=		1 gal. 2 pts.

c. Dry Measure.

1 Homer	=	10 ephahs	" 32 pk.
1 Ephah	=	10 Omers	" 3 pk. and 3 pt.
1 Omer	=		1 pk. and 1 pt.

d. Weights.

1 Talent	=	3600 shekels, about 158 lbs.	1 oz. Troy
1 Shekel	=	20 gerahs	" 10 pwt. 13 gr.
1 Gerah	=		12.6 gr.

2. In regard to *money* and *coins*, it must be borne in mind that in some passages the Bible refers to Hebrew coins, in others to Persian, or to Roman coins. In commercial transactions larger amounts of precious metals were weighed out; the use of coins was confined to smaller amounts.

1 Talent (of gold) O. T., was worth about.....	\$32520.00
1 Talent (of silver) O. T., was worth about.....	\$1820 00
1 Shekel (gold)	60c
1 Shekel (silver)	64c
1 Denarius (penny) (silver)	16c
1 Lepton (mite)—less than	¼c



Ancient Coins.

Blackboard Outline.

Religious Rites and Institutions.

I. Altar	{	Sacrifices	{	Burnt offering
				Sin offering
	{	Ministers	{	Trespass offering
				Meat offering
	{	Court	{	Peace offering
II. Tabernacle	{	Holy Place	{	Alter of Incense
				Table of Shew-bread
	{	Most Holy Place	{	Golden Candlestick
				Ark of Covenant
III. Temple	{	Solomon	{	
	{	Zerubbabel.	{	
IV. Synagogue	{	Herod	{	
	{	Feasts	{	Passover
				Pentecost
V. Feasts	{	Festal days	{	Tabernacles
				Dedication
	{	Festal seasons	{	Feast of Trumpets
				Purim
	{		{	Sabbath
				Day of Atonement
	{		{	Sabbatical year
				Year of Jubilee

QUESTIONS.

Which were the main feasts of the Israelites?

Which feast commemorated the deliverance out of Egypt?

Which feast commemorated the journeyings in the wilderness?

What was the purpose of the feast of Purim?

Why was the Feast of Dedication observed?

What took place on each day of Atonement?

What was the significance of this day?

What was the meaning of the year of Jubilee?

Note—The Blackboard Outline should be used often to render the student familiar with the various rites mentioned in the Bible; but it is not necessary to memorize the tables of weights, measures, etc. These are to be used for reference when reading the Bible, the object of all the lessons being to assist the student in reading his Bible so that he may understand what he reads.

III. BIBLICAL FIGURES OF SPEECH.

Lesson 10.

INTRODUCTION.

1. The student will find that the study of the biblical figures of speech is not only fascinating, but also a very great help to the understanding of the Scriptures.

2. The following lessons have been prepared especially for use in *Teachers' Training Classes*. The teacher must know how to disclose the *spiritual wealth*, the *wonderful sweetness*, the *beauty* and *power* of the Scriptures to his pupils, and must teach them how to **read** the Bible intelligently. To be able to do this, it is necessary to have some understanding of the *Figures of Speech* that occur so frequently in the Bible. The pupil must learn to express *thoughts* when he reads, not merely *words*. Without some knowledge of the figures of speech, the teacher will not be able to give his pupils proper instruction in this respect. The author of this book is here reminded of a devout teacher who once read the passage Matt. 5:2 with the following emphasis:

"And *he* opened his mouth, *and* taught them, saying," etc.

(Compare the remarks on emphasis in Suppl. Lesson 13.

3. The exquisite beauty of the language of the Bible is due in no small degree to the many and varied figures of speech employed by the sacred writers. In our English version of the Bible these have to some extent been effaced, except in some very literal translations. Some figures of speech, indeed cannot

be reproduced in any translation, as, for example, the verse Gen. 49:19 in the blessing of Jacob:

"Gad, a troop shall overcome him; but he shall overcome at last."

In the Hebrew this verse runs thus:

"Gäd gädööd iägöödenöö
Vähöö iägööd äkâb."

Here a play is made upon the word Gad:

"Gäd, gädööd, iägööd, iägööd." Such figure of speech can hardly be reproduced in any other language.

4. There are, however, two classes of figures of speech which are also found in the translations, with which, therefore, every reader of the Bible should acquaint himself.

These two classes are:

I. **Figures of Emphasis**; that is to say, such figures of speech by means of which certain expressions or thoughts are made more emphatic by the repetition, omission or transposition of words or phrases, or by presenting the thought in the form of a question, an exclamation, a denial or in some other manner.

II. **Figures of Imagery** (tropes); that is, such figures of speech *in which the thought is expressed in a figurative, typical manner*, so that we have two ideas, two thoughts, or even two series of thoughts, aside each other: the figure or symbol and the truth symbolized.

These two classes of figures of speech will be discussed in the following lessons.

QUESTIONS.

What is meant by a figure of speech?

Why is a knowledge of these necessary for the S. S. teacher?

In what manner will such knowledge prove helpful for the interpretation of the Bible?

How do these figures of speech reveal the beauty of the Bible language?

Why cannot all figures of speech be reproduced in the translations of the Bible?

Into what two classes have we divided the biblical figures of speech?

What is meant by figures of *emphasis*?

What is meant by figures of *imagery*, or tropes?

Lesson 11.

I. FIGURES OF EMPHASIS.

Parallelism and Repetition.

Ellipsis, Pleonasm and Antithesis.

1. **Parallelism.** Whereas, in our English hymns, we have *Rhythm* and *Rhyme* (that is, recurrent groups of long and short syllables, according to a fixed rule, with lines ending in syllables of similar tone), Hebrew poetry has various forms of *Parallelism*.

- a. *Sentences or parts of sentences are sometimes arranged symmetrically in pairs or in groups of three, four, or even more parts, of certain proportions:*

"The Lord is my shepherd;
I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters." Ps. 23.

- b. *Sometimes the same thought is repeated in some variation of language:*

"Then the dukes of Edom shall be amazed;
The mighty men of Moab, trembling shall take hold
upon them;
All the inhabitants of Canaan shall melt away."
Exod. 15:15.

- c. *The second sentence sometimes expresses an idea opposed to the idea of the first sentence:*

"The wicked flee when no man pursueth;
But the righteous are bold as a lion." Prov. 28:1.

d. The second sentence sometimes gives a reason for the first:

"Withdraw thy foot from thy neighbor's house;
Lest he be weary of thee and so hate thee."

Prov. 25:17.

"I will take no bullock out of thy house,
Nor he-goats out of thy folds.
For every beast of the forest is mine,
The cattle upon a thousand hills." Ps. 50:9, 10.

Thus, and in diverse other ways, parallelisms add to the beauty of the poetry of the Bible.

2. Repetition.

a. Of words or phrases:

"(It is) naught (it is) naught, saith the buyer."

Prov. 20:15.

"Comfort ye, comfort ye my people." Isa. 40:1.

"Hast thou appealed unto Caesar?"

Unto Caesar shalt thou go." Acts 25:12.

b. Sometimes a series of sentences begins with the same expression:

"Charity suffereth long and is kind;

Charity envieth not;

Charity vaunteth not itself." I. Cor. 13:4.

"A land, etc." Deut. 11:8, 9, 10, 11, 12.

c. Sometimes a series of sentences closes with the same expression:

"Beareth all things, believeth all things, hopeth all things, endureth all things." I. Cor. 13:7.

"Behold, bless ye the Lord,

All ye servants of the Lord,

Which by night stand in the house of the Lord.

Lift up your hands in the sanctuary and bless the Lord." Ps. 134:1, 2.

d. *Two sentences may begin or close with the same expression:*

"Ye (are) idle; (ye are) idle." Exod. 5:17.

"I will lift up mine eyes unto the hills whence cometh my help. My help cometh from the Lord, which made heaven and earth." Ps. 121:1, 2.

"Be ye holy; for I am holy." I. Pet. 1:16.

e. *A choral refrain:*

"At the brightness that was before him his thick clouds passed, *hail stones and coals of fire*. The Lord also thundered in the heavens, and the Highest gave his voice; *hail stones and coals of fire*." Ps. 18:12, 13.

"For fear of the Lord and for the glory of his majesty."
Isa. 2:10, 19 and 21.

"For his mercy endureth forever." Ps. 136. 26 times.
See also Deut. 27:15-26; Ps. 24.

f. *The same expression at the beginning and at the close of a psalm:*

"Bless the Lord, O my soul." Ps. 103; Ps. 104.

"O Lord our Lord, how excellent is thy name in all the earth." Ps. 8:1, 9.

g. *The repetition sometimes appears in different parts of speech of the same root, viz.:*

A. *Noun and verb:*

"Casting all your *care* upon Him, for He *careth* for you." I. Pet. 5:7.

B. *Noun and adjective:*

"Give (instruction) to the *wise*, and he will be yet *wiser*." Prov. 9:9.

h. *Different forms of the same part of speech; as the active and the passive of the verb in:*

"Turn thou me, and I shall be turned." Jer. 31:18.

By such manifold repetitions is the thought expressed with greater emphasis.

3. Ellipsis.

In this figure of speech all words obviously understood, are omitted. As a rule, *a thought becomes more emphatic if it is expressed as briefly as possible.* This figure is almost invariably employed in commands. The translations of the Bible often insert the omitted words and thus weaken the emphasis. In our English Bible these added words are printed in italics, and should not be stressed.

Examples: The beatitudes properly read:

"Blessed the poor in spirit . . ."

"Blessed they that mourn . . ."

"Blessed the meek . . ." etc. Matt. 5.

"Then said I, Lord, how long?" Isa. 6:11.

"My little finger shall be thicker than my father's loins (are)." I. Ki. 12:10.

"Away with this (man)!" Luke 23:18.

"Away with such!" Acts 22:22.

"And the leper . . . shall cry, Unclean, Unclean!"
Lev. 13:45.

4. Pleonasm.

This figure is the counterpart of the previous: more words being employed than are actually needed to express the thought.

Gen. 29:1 translated literally runs thus:

"Then Jacob *lifted up his feet* and came into the land of the children of the east."

"The people lifted up their voice and wept." Judg. 2:4.

"The prophets, do they live forever?" Zech. 1:5.

"That . . . which we have seen *with our eyes.*"
1. Jno. 1:1.

"Thy rod and thy staff, *they* comfort me." Ps. 23:4.

5. Antithesis.

This figure is another kind of parallelism; the two members expressing ideas which are opposed to each other. Thus the contrast is brought out more clearly and the main thought emphasized.

"For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." Isa. 54:10.

"He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly."
Prov. 14:29.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter!"
Isa. 5:20.

"I came not to call the righteous, but sinners to repentance." Mark 2:17.

"Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound."
II. Tim. 2:9.

QUESTIONS AND EXERCISES.

Study the examples given in this lesson carefully, and note particularly *how* clearness, accuracy and emphasis of an idea is brought out by the figures of speech.

Find 20 parallelisms in the Bible.

Find the repetitions in Exod. 15; Judg. 5; Job 1; Ps. 103; Prov. 31; Matt. 6.

Find 5 examples of Ellipsis and 5 of Pleonasm in the Bible.

Find the antitheses in Prov. 11.

Lesson 12.

FIGURES OF EMPHASIS—Continued.

Rhetorical Question, Exclamation, Definite or Round Numbers, Asyndeton, Polysyndeton, Irony, Rhetorical Command, The Smallest Possible or the Largest Possible.

6. **Rhetorical Question.** A rhetorical question is one which is not asked for the purpose of receiving an answer, but for the purpose of very strongly affirming a truth or fact or denying the contrary.

"Who is he that condemneth?" Rom. 8:34. (Answer: No one.)

"Am I therefore become your enemy, because I tell you the truth?" Gal. 4:16. (Answer: No.)

"Do we provoke the Lord to jealousy? Are we stronger than He?" I. Cor. 10:22.

"But what went ye out to see? A man clothed in soft raiment?" Matt. 11:8.

"Canst thou send lightnings, that they may go and say unto thee, Here we are?" Job 38:35.

"I have told you already and ye did not hear; wherefore would ye hear it again?" Jno. 9:27.

"Hast thou not known? Hast thou not heard? (that) the everlasting God, the Lord . . . fainteth not, neither is weary?" Isa. 40:28.

7. **Exclamation.** This figure is generally used to express praise, censure, a curse, a blessing, etc.

"Blessed is the man that walketh not in the counsel of the ungodly, etc." Ps. 1:1; Ps. 127:5; Ps. 128:1, 2.

"How amiable are thy tabernacles, O Lord of hosts!"
Ps. 84:1.

"Woe unto him that striveth with his Maker!"

Isa. 45:9; Isa. 5:8, 10, 11, 18, 20, 21, 22; Matt. 23:13-29.

"Cursed be the man that trusteth in man!" Jer. 17:5.

"Blessed is the man that trusteth in the Lord!"

Jer. 17:7.

"How beautiful are the feet, etc." Rom. 10:15.

8. **Definite or Round Numbers.** These are not to be taken literally, but are used only to emphasize certain facts very strongly.

"I say not unto thee, Until seven times; but until seventy times seven!" (That is *often*.)

Matt. 18:22.

"They said unto us ten times." Neh. 4:12.

"How should one chase a thousand, and two put ten thousand to flight, etc." Deut. 32:30.

(See also Ps. 91:7; Ps. 144:13; Dan. 7:10.)

"An hundred sheep"—"Ten pieces of silver." Luke 15.

Observe however, that great care must be taken to determine whether the number is meant literally, (then we have no figure of speech), or whether it means only "very many" or "very few," etc. Compare for example, Ps. 3:6; 68:17 with Gen. 20:16.

9. **Asyndeton.** This rhetorical figure omits the connectives. This is done to emphasize rapidity of action, eagerness, etc., in a vivid manner.

"The enemy said: I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them." Exod. 15:9.

The Hebrew text has no connectives in this passage. The German translation has added them and thereby weakened the effect. Compare this whole chapter with the German version.

"They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away." Judg. 5:20, 21.

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22.

In this last example, the rapid enumeration emphasizes the multiplicity of the fruits.

10. **Polysyndeton.** This figure is the exact opposite of the former. To emphasize the main thought or idea, divers other ideas are added by means of many conjunctions.

"And every one that hath forsaken houses, *or* brethren, *or* sisters, *or* father, *or* mother, *or* wife, *or* children, *or* lands for my name's sake . . ." Matt. 19:29.

"For I am persuaded, that neither death, *nor* life, *nor* angels, *nor* principalities, *nor* powers, *nor* things present, *nor* things to come, *nor* height, *nor* depth, *nor* any other creature shall be able to separate us from the love of God."

Rom. 8:38, 39.

"And the merchants of the earth shall weep and mourn over her; *for no man buyeth their merchandise any more*; the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." Rev. 18:11-13.

11. **Irony.** In this figure of speech the words seem to mean one thing, whereas in fact they mean the contrary. When, for example, Job said to his friends:

"No doubt but ye are the people and wisdom shall die with you." Job 12:2.

he meant just the contrary, namely, that their reasoning was foolish.

"Cry aloud! For he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

I. Ki. 18:27.

"Let the Lord be so with you as I will let you go."

Exod. 10:10.

12. **Rhetorical Command.** Great emphasis is given to a thought by this figure, as may be seen in the following examples:

"Howl, ye ships of Tarshish!

Be still ye inhabitants of the isle!

Be thou ashamed, O Zidon!

Pass through thy land as a river, O daughter of Tarshish!

Take an harp, go about the city—make sweet melody, sing many songs, that thou mayest be remembered." Isa. 23.

"Awake, awake! Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."

Isa. 52:1.

"Ho, every one that thirsteth, come ye to the waters, etc." Isa. 55:1.

13. **The Smallest Possible, the Largest Possible,** used to express limitation or extent.

a. "I will not take from a thread even to a shoe latchet."
Gen. 14:23.

"There shall not be an hoof left behind." Exod. 10:29.

"Shall not a dog move his tongue." Exod. 11:7.

"For there shall not an hair fall from the head of any of you." Acts 27:34.

"Faith as a grain of mustard seed." Matt. 17:20.

- b. "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down." Obadiah 1:4.

"Behold, the heaven and heaven of heavens."

I. Ki. 8:27.

"For the mountains shall depart and the hills be removed." Isa. 54:10.

"The hills melted like wax." Ps. 97:5.

"Blood came out of the winepress, even unto the horse bridles." Rev. 14:20.

"Nineveh was an exceeding great city"—(Hebrew: *City of God*.) Jonah 3:2.

"A mighty hunter *before the Lord*." Gen. 10:9.

- c. "From the first-born of Pharaoh that sat on his throne unto the first born of the captive that was in the dungeon." Exod. 12:29.

"Neither death nor life . . ." Rom. 8:39.

"Thy pomp is brought down to the grave . . .
How art thou fallen from heaven, O Lucifer, son of the morning!" Isa. 14:11, 12.

QUESTIONS AND EXERCISES.

Find the rhetorical questions in Job 38.

Find 10 other examples of exclamation.

Tell whether the numbers in the following passages are to be taken literally or figuratively: Ps. 90:4; Deut. 3:4; Ps. 105:8; Ps. 119:72.

Find 20 rhetorical commands in the book of Isaiah.

Find 5 examples each of Asyndeton, Polysyndeton and Irony.

Lesson 13.

FIGURES OF EMPHASIS—Concluded.

Emphatic Position, Negation, Assertion, Summation,
Quotation, Demonstration, The Uttermost.

14. **Emphatic Position.** To understand a sentence we must know which words are to be emphasized, because the meaning is, as a rule, determined by the emphasis. The words to be emphasized are usually placed either at the beginning or at the close of a sentence, or immediately before or after a pause indicated by the punctuation.

a. "*Ye spies*; to see the nakedness of the land are ye come." Gen. 42:9.

"*Let them be ashamed*, which transgress without cause." Ps. 25:3.

"*Not unto us*, O Lord, not unto us, etc." Ps. 115:1.

"*He* hath made us . . ." Ps. 100:3.

"If *God* be for us, who can be against us?" Rom. 8:31.

b. "We are exceedingly filled with *contempt*." Ps. 123:3.

"I will dwell in the house of the Lord *forever*."

Ps. 23:6.

"For as many as are led by the Spirit of God *they are the sons of God*." Rom. 8:14.

"He that giveth, let him do it with *simplicity*."

Rom. 12:8.

c. The Lord of hosts, *he* is the King of glory." Ps. 24:10.

"They that go down . . . *these* see the works of the Lord." Ps. 107:23, 24.

"Even a *fool*, when he *holdeth his peace*, is counted wise." Prov. 17:28.

Note: As correct emphasis in reading makes the meaning of a sentence stand out more clearly, so the meaning is distorted if the emphasis is placed upon the wrong words. Note the different meanings expressed by emphasis in the following examples:

"Lovest thou *me* more than *these*?"

"Lovest thou me more than *these*?" Jno. 21:15.

"Woe unto thee, O land, when thy king is a child and

{ thy *princes* eat in the morning.

{ thy princes *eat* in the morning.

{ thy princes eat *in the morning*." Eccles. 10:16.

(Which of the three is correct?)

The text Matt. 5:8 is generally read thus:

"Blessed are the *pure* in heart."

Whereas it should be emphasized thus:

"Blessed are the pure in *heart*" (that is, not only Lev-
itically clean.)

Wrong emphasis is often due to the fact that in our English Bibles such words as do not occur in the Hebrew and Greek texts have been inserted and are printed in *Italics*. This is very apt to mislead the reader to emphasize these words, and thus to distort the meaning. A striking example of this is found in the verse Colossians 3:19.

"Husbands love *your* wives."

In this verse the word "your" is printed in *Italics* (meaning that some of the ancient Mss. do not contain this pronoun, but merely the article). Now if the emphasis is laid upon this pronoun, the meaning would be: Husbands love your wives—*not others!* But just in this text, this is *not* the meaning.

15. Negation (Litotes). This figure is used to *affirm a truth* most strongly.

"I have not spoken in secret" (but very publicly).

Isa. 45:19.

"My kindness shall not depart from thee" (but always remain, etc.) Isa. 54:10.

"Their worm shall not die . . ." Isa. 66:24.

"For I am God, and not man" Hos. 11:9.

"It will surely come, it will not tarry." Hab. 2:3.

"Thou Bethlehem . . . art not the least." Matt. 2:6.

"For I am not ashamed of the gospel of Christ."
Rom. 1:16.

16. Affirmation or Oath.

"By the life of Pharaoh . . ." Gen. 42:15.

"Behold, before God, I lie not." Gal. 1:20.

"By myself have I sworn . . ." Gen. 22:16, 17.

"But as truly as I live . . ." Num. 14:21.

"As the Lord liveth . . ." 38 times.

Compare also Hebr. 6:13; Ps. 89:35.

17. Summation. At the close of an enumeration of some length, the whole is sometimes summed together and forcibly expressed in a few words or a short sentence.

"For all things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *all are yours*"
I. Cor. 3:21, 22.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, *nor any other creature*, etc." Rom. 8:38, 39.

"And the Lord gave unto Israel all the land which he sware . . . *all come to pass*." Josh. 21:43-45.

18. Quotation. Sometimes the form of a direct quotation is used to express the disposition or sentiment of another more forcibly. This may properly be classed among the figures of speech, inasmuch as the same thing might be expressed without using such an assumed quotation. Thus

it might very properly be said that the slothful man prefers to rest at home rather than to work. Instead of that the Bible says:

"The slothful man saith: There is a lion without, I shall be slain in the streets." Prov. 22:13.

Other examples:

"Shall the clay say to him that fashioneth it: What makest thou?" Isa. 45:9.

"Yea, he warmeth himself and saith: Aha, I am warm." Isa. 44:16.

(See also Isa. 40:27; Zech. 8:23.)

19. **Demonstration:** just as if something were pointed out.

"Arise, go over *this* Jordan." Josh. 1:2.

"If I ascend up into heaven, thou art *there*, etc."

Ps. 139:8.

"Let them . . . that say unto me, *Aha, aha!*"

Ps. 40:15.

"*This* man receiveth sinners." Luke 15:2.

20. **The Uttermost** that can be conceived as a possibility, used to emphasize the main thought.

"*Mine eyes do fail with tears . . . my liver is poured upon the earth . . .*" Lam. 2:11.

"He hath also *broken my teeth* with gravel stones."

Lam. 3:16.

"Our *necks* are under persecution." Lam. 5:5.

"The mountain of Zion, which is desolate, *the foxes walk upon it.*" Lam. 5:18.

"Smite the lintel of the door, *that the posts may shake.*" Amos 9:1.

"Abundance of peace *so long as the moon endureth.*"

Ps. 72:7.

QUESTIONS AND EXERCISES.

Study the following texts, and then state what figures of speech they contain. State, also, the reason for your answer.

"The earth shook, the heaven also dropped at the *presence of God*;

even Sinai itself was moved at the *presence of God*, the God of Israel." Ps. 68:8.

"And I said: Oh that I had wings like a dove! for then would I fly away and be at rest." Ps. 55:6.

"My voice shalt thou hear *in the morning*, O Lord, *in the morning* will I direct my prayer unto thee." Ps. 5:3.

"Thou hast put all things under his feet." Ps. 8:6.

"The fool hath saith in his heart: There is no God." Ps. 14:1.

"With the pure wilt thou show thyself pure; and with the froward thou wilt show thyself froward." Ps. 18:26.

"Draw out also the spear, and stop the way against them that persecute me. Say unto my soul: I am thy salvation." Ps. 35:3.

"Yea, they opened their mouth wide against me and said: Aha, aha, our eye hath seen it." Ps. 35:21.

"But the *transgressors* shall be destroyed together . . . but the salvation of the *righteous* is the Lord." Ps. 37:38, 39.

"I will be exalted among the heathen, I will be exalted in the earth." Ps. 46:10.

"Man that is in honor, and understandeth not, is like the beasts that perish." Ps. 49:20.

"Thou lovest evil more than good; and lying rather than to speak righteousness." Ps. 52:3.

"My heart is fixed, O God, my heart is fixed; I will sing and give praise." Ps. 57:7.

"I cried unto God with my voice, even unto God with my voice." Ps. 77:1.

"Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations?" Ps. 85:5.

"The days of our years are *threescore years and ten*; and if by reason of strength they be *fourscore years*, yet is their strength labor and sorrow." Ps. 90:10.

"Ye that love the Lord, hate evil." Ps. 97:10.

"Oh Lord, how manifold are thy works!" Ps. 104:24.

"I am for peace; but when I speak, they are for war." Ps. 120:7.

"Remember, O Lord, the children of Edom in the day of Jerusalem; who said: Rase it, rase it, even to the foundation thereof." Ps. 137:7.

Lesson 14.

II. FIGURES OF IMAGERY (ideal figures or tropes).

Simile, Comparison, Metaphor.

1. **Synopsis:** In these figures we always have two ideas or thoughts, or even two series of thoughts—the figure or symbol, and the thing symbolized.
 - a. When both ideas or objects are named and the one is represented as being like or as acting like the other, the figure is called a *Simile*; e. g. “Though your sins be **as scarlet**.”
 - b. When the one object is said to be greater or less than the other in any particular, the figure is called a *Comparison*; e. g. “sweeter **than honey**.”
 - c. When the figure of imagery completely identifies one object with another in some particular resembling it, it is called a *Metaphor*; e. g. My tongue is the *pen* of a ready writer.”
 - d. A metaphor may be extended to the proportions of a narrative. It is then called an *Allegory*. An allegory is a description or story which presents another, deeper meaning than the words indicate. (Pilgrim’s Progress, by John Bunyan, is an allegory.)
 - e. A short allegory, relating facts from human life or from nature, is called a *Parable*. A short allegory in which irrational beings and animals are introduced as speaking and acting like human beings, is called a *Fable*.

- f. A trope in which life is ascribed to inanimate objects, and feeling or intelligence to things that are without it, is called *Personification*; e. g. "All the trees shall clap with their hands." "The mountains skipped like rams."
- g. When lifeless things or absent persons are addressed as if they were present, the figure is called an *Apostrophe*; e. g. "What ailed thee, O thou sea, that thou fleddest?"
- h. The ornamental adjective, *Epithet*, differs from the common adjective in that it does not intend to convey any more real information than if the name of the object were used by itself, but simply to call attention to some particular quality; e. g. "The *cruel* sword," "*Hoary* head."

The student should now carefully compare the examples which follow, with the information given in the above synopsis.

2. Simile.

"My beloved is *like a roe* or a young hart." S. of Sol. 2:9.

"They sank *as lead* in the mighty waters." Exod. 15:10.

"The daughter of Zion is left *as a cottage* in the vineyard."

Isa. 1:8.

"He shall spread forth his hands . . . *as he that swimmeth*."

Isa. 25:11.

"*Like a crane or a swallow* so did I chatter." Isa. 38:14.

See also: Isa. 30:13; 38:14; Jer. 12:2, 8, 9; 14:6, 8, 9; 17; 6, 8; 19:11; 22:19; 23:12; 25:34, 38.

3. Comparison.

a. "Am I not better to thee than ten sons?" I. Sam. 1:8.

"This man was the greatest of all the men of the east."

Job 1:3.

"Thou art more glorious and excellent than the mountains of prey." Ps. 76:4.

- b. Sometimes the two ideas are placed side by side and the inferiority of the one is emphasized by a denial.

"The ox knoweth his owner, and the ass his master's crib;
but Israel doth not know, my people doth not consider."
Isa. 1:3.

"Yea, the stork in the heaven knoweth her appointed times;
and the turtle and the crane and the swallow observe the
time of their coming; but my people know not the judgment of the Lord." Jer. 8:7.

4. Metaphor.

"The proud *waters* had gone over our soul." Ps. 124:5.

"He made darkness his secret place; his *pavilion* round about
him were dark waters and thick clouds of the sky."
Ps. 18:11.

"Thine *arrows* stick fast in me." Ps. 38:2.

"My tongue is the *pen* of a ready writer." Ps. 45:1.

"My soul is among *lions*." Ps. 57:4.

"In the shadow of thy wings will I rejoice." Ps. 63:7.

"By the breath of God frost is given." Job 37:10.

"Behold the Lamb of God!" Jno. 1:36.

5. Metaphorical Verb.

"Thou lovest all *devouring* words, O thou deceitful tongue."
Ps. 52:4.

"My soul *thirsteth* for God." Ps. 42:2.

"Thou stretchedst out thy right hand, the earth *swallowed*
them." Exod. 15:12.

"Moab shall be *threshed*" (Rev. Ver.) Isa. 25:12.

"He shall cause them that come of Jacob *to take root*; Israel
shall *blossom* and *bud*." Isa. 27:6.

"For the Lord hath *poured out* upon you the spirit of deep
sleep." Isa. 29:10.

QUESTIONS AND EXERCISES.

Study the synopsis of the figures of imagery and note carefully the characteristics of each, so that you can readily discern these figures of speech in your reading of the Bible.

Give a reason why it is necessary for the proper interpretation of a Bible text, to know what figure of speech is employed in it.

In what way do the figures of speech reveal the peculiar beauty of the Bible language?

State what figures of speech are found in the following texts:

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Prov. 15:17.

"Though ye have been among the pots, yet shall ye be as the wings of a dove covered with silver, and her features with yellow gold." Ps. 68:13.

"The earth shall reel to and fro like a drunkard." Isa. 24:20.

"The law of the wise is a fountain of life." Prov. 13:14.

"The waters which thou sawest . . . are peoples and multitudes" Rev. 17:15.

"Then the moon shall be confounded and the sun ashamed."
Isa. 24:23.

"He will surely violently turn and toss thee like a ball into a large country." Isa. 22:18.

"Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed." Rev. 5:5.

The student should look for other examples of figures of speech. Making notes of them whenever we read the Bible will not only increase our interest, but also develop our understanding.

Lesson 15.

FIGURES OF IMAGERY—Continued.

Metonymy.

6. **Metonymy.** When the figure of speech identifies an object with some other object in some particular like it, it is a metaphor; but when any other relationship between the two objects is implied we have a metonymy. These relations are numerous and varied, so we have many forms of metonymy.

1. *A part of an object may be put for the whole, or the whole for a part. (Synecdoche.)*

- a. "Our *feet* (we) shall stand within thy gates, O Jerusalem." Ps. 122:2.

"Thou shalt rise up before the hoary *head*." Lev. 19:32.

"I will also send the *teeth* of beasts upon them." Deut. 32:24.

"Give us this day our daily *bread*." Matt. 6:11.

- b. "Thou hast filled me (my skin) with wrinkles." Job. 16:8.

"Unto thee shall all flesh come." Ps. 65:2.

"Preach the gospel to every creature." Mark 16:15.

(See also: Eccl. 4:16; Isa. 52:7; Zech. 14:1; Acts 22:3
Matt 8:8; Gen. 3:19; 19:8; Ps. 145:21; Isa. 40:6; Jer.
12:12.)

2. *The name of a place is sometimes used for the inhabitants; the container for the thing contained.*

"Then went out to him Jerusalem and all Judaea." Matt. 3:5.

"The cup which my Father hath given me, shall I not drink it?" Jno. 18:11.

"Surely the isles shall wait for me, and the ships of Tarshish first." Isa. 60:9.

"Keep silence before me, O islands!" Isa. 41:1.

"Blessed shall be thy basket." Deut. 28:5.

3. *The name of the author is used for his writings.*

"They have Moses and the prophets." Luke 16:29.

"And heard him read the prophet Esaias." Acts 8:30.

4. *The name of the father is used to designate his children or descendants.*

"Fear not, thou worm *Jacob*." Isa. 41:14.

"*Rachel* weeping for her children." Jer. 31:15.

"Is Ephraim my dear son?" Jer. 31:20.

"My servant David (Christ)." Ezek. 34:23.

"Seek the Lord their God, and David their king." Hosea. 3:5.

5. *The material for the thing made of it.*

"Ye clothe you with the wool." Ezek. 34:3.

"Your gold and silver is cankered." Jas. 5:3.

"And the iron (ax) did swim." II. Kings 6:6.

"Warmed with the fleece of my sheep." Job. 31:20.

(See also Isa. 10:34.)

6. *"House" used for "family" or "descendants."*

"Joseph, of the house of David." Luke 1:27, 69.

"Let all the house of Israel know." Acts 2:36.

"Thou shalt be saved and thy house." Acts 16:31.

7. *"Blood" used for "blood-guiltiness," "vengeance," "atonement," etc.*

"The voice of thy brother's blood crieth . . ." Gen. 4:10.

"Behold, also his blood is required." Gen. 42:22.

"Lay not upon us innocent blood." Jona. 1:14.

"In whom we have the redemption in his blood" Eph. 1:7.

(See also: Lev. 20:9, 11, 12, 13, 16, 27; Ps. 72:14; Prov. 1:15; Isa. 1:15; Zech. 9:7.)

8. *"Blood" or "Flesh and blood" used to denote kinship.*

"He is our flesh?" Gen. 37:27.

"And made of one blood all nations." Acts 17:26.

9. *"Flesh," "flesh and blood" used for "man"; "man" used for those of power and high rank, to include them in the universal weakness and frailty of human nature.*

"I will not fear what flesh can do unto me." Ps. 56:4.

"Flesh and blood hath not revealed it unto thee." Matt. 16:17.

"I conferred not with flesh and blood." Gal. 1:16.

"What is man, that he should be clean?" Job. 15:14.

"Put not your trust in princes, in the son of man, in whom there is no help." Ps. 146:3.

(See also: Ps. 56:5; Jno. 3:6; I. Cor. 15:50; Job 25:6; Ps. 9:20; Isa. 31:3; Jer. 16:20; Hos. 11:9.)

10. *"Flesh" in its sinful nature as opposed to the "Spirit."*

"In me, that is in my flesh, dwelleth no good thing."

Rom. 7:18.

"For if ye live after the flesh, ye shall die." Rom. 8:13.

"Having begun in the Spirit, are ye now made perfect by the flesh?" Gal. 3:3.

11. *Members and organs of the body, for the abilities of the soul or mind, for speech, etc.*

"Thine heart shall utter perverse things." Prov. 23:33.

"My reins also instruct me." Ps. 16:7.

"A bountiful eye shall be blessed." Prov. 22:9.

"Thine own lips testify against thee." Job 15:6.

"Her mouth is smoother than oil." Prov. 5:3.

"Their throat is an open sepulchre." Rom. 3:13.

(See also: Exod. 31:6; Deut. 20:1; Job. 23:16; Matt. 6:21; Dan. 4:2; Ps. 73:21, 22; Jer. 31:20; II. Tim. 4:3; Eccl. 2:10; Prov. 25:15; Job 6:30; 30:27.)

12. *Demonstrative gestures, pantomime.*

"And when ye spread forth your hands (pray) I will hide mine eyes from you (will not grant your prayer.)"

Isa. 1:15.

"As the eyes of servants look unto the hand of their masters." Ps. 123:2.

"Shake off the dust of your feet." Matt. 10:14.

"Hath trodden under foot the Son of God." Hebr. 10:29.

"His enemies shall lick the dust." Ps. 72:9.

"Ye would have plucked out your own eyes and have given them to me." Gal. 4:15.

(See also: Isa. 9:11, 16, 20; 13:2; 42:6; 49:2; Prov. 31:20; Deut. 15:7; Ps. 26:6; 68:32; Lam. 1:17; 2:18; Prov. 12:13; Ezek. 6:11; S. of Sol. 6:5; Lam. 2:16; 3:8, 16, 29, 30, 51, 54, 63; Job 2:12; 22:29; Ps. 22:8, 16; Rev. 16:10.

13. *Cause for effect; effect for cause.*

"Take all the heads of the people, and hang them up before the Lord against the *sun*." Num. 25:4.

"Filling our hearts with *food*." Acts 14:17.

"God is our *refuge* and *strength*." Ps. 46:2.

"For me *to live* is Christ (that for which I live). Phil. 1:21.

(See also: Isa. 26:21; 50:3; Jer. 9:21; Ps. 65:6; Ps. 97:11.)

14. *The abstract for the concrete; the concrete for the abstract.*

"The earth shall be full of the *knowledge* of the Lord."
(People that know, etc.) Isa. 11:9.

"*Childhood* and *youth* are vanity." Eccl. 11:10.

"What fellowship hath *righteousness* with *unrighteousness*?"
II. Cor. 6:14.

"Behold the *fowls* of the air, etc." (The providence of God.)
Matt. 6:26-30.

(See also: Job 32:7; Isa. 13:21; Ezek. 27; Rev. 18:22, 23.)

15. *Symbolical metonymies*: *Horn* for *power*; *scepter* for *government*; *crown* for *kingdom*; *garland* for *victory*; *palm* for *triumph*; *yoke* for *servitude*; *bonds* (chains, fetters) for *captivity*; also the colors: *white* for *purity*; *green* for *vitality*; *black* for *misfortune*; also the numerals: *four* for *world*; *seven* for *holiness*; *ten* for *perfection*.

"The *horn* of Moab is cut off." Jer. 48:25; I. Sam. 2:1.

"The *scepter* shall not depart from Judah." Gen. 49:10.

"I have broken the *bands* of your *yoke*." Lev. 26:13.

"Thou hast profaned his *crown*, casting it to the ground."

Ps. 89:39

"All her great men were bound in *chains*." Nah. 3:10.

"A great multitude . . . *palms* in their hands." Rev. 7:9.

"*White* as snow" Isa. 1:18.

"The Lord called thy name, A *green* olive tree." Jer. 11:16.

"And lo, a *black* horse (famine)." Rev. 6:5, 12.

"I have spread you abroad as the *four* winds." Zech. 2:6.

The *seventh* day hallowed. Exod. 20:10, 11.

Ten commandments, *ten* pieces, etc.

(See also: Zech. 1:18-20; Esth. 4:11; 5:2; 8:4; Ps. 45:7; 21:4; 132:18; Rev. 2:10; I. Cor. 9:25; I. Pet. 5:4; I. Kings 12:4; Hos. 11:4; Matt. 11:29; Eph. 6:20; Rev. 3:4; Job. 33:25; Prov. 14:11; Isa. 66:14; Ezek. 1 and Rev. 4 and 5; Isa. 11:12; Rev. 20:8; Gen. 21:28; Zech. 3:9; 4:10; Rev. 1:4; 12:16; Luke 25:28.

Note concerning metonymies. A careful study of this figure of speech is necessary if we desire to understand the Scriptures. The ten commandments, for example, are all metonymies. Concerning these *Wolleb* says: "Since the commandments are very brief, they are synecdoches; from what is commanded, we must conclude what is forbidden; from what

is forbidden we must conclude what is commanded, etc." Note how Jesus interprets the commandments in his sermon on the mount.

EXERCISE.

Explain the metonymies in the following texts:

"In the *sweat* of thy face shalt thou eat *bread*." Gen. 3:19.

"Thou shalt destroy their *name* from under heaven." Deut. 7:24.

"And I took your *sin*, the calf, etc." Deut. 9:21.

"Every place whereon the *soles of your feet* shall tread, etc."
Deut. 11:24.

"Thou shalt not eat any *abomination*." Deut. 14:3.

"In judgment between *blood and blood*." Deut. 17:8.

"His body shall not remain . . . upon the *tree*." Deut. 21:23.

"The house of *him that hath his shoe loosed*" Deut. 25:10.

"He is thy *life* and the *length of thy days*." Deut. 30:20.

"This book of the law shall not depart out of thy *mouth*." Josh. 1:8.

"Neither left they any to *breathe*." Josh. 11:14.

"And the *land* had rest forty years." Judg. 3:11.

"Speak, *ye that ride on white asses*, etc" Judg. 5:9, 10.

"Are the *hands* of Zebah, etc." Judg. 8:15.

"Remember also that I am your *bone* and your *flesh*." Judg. 9:2.

"Where is now thy *mouth*?" Judg. 9:38.

"And smote all the *city* with the edge of the sword." Judg. 20:37.

"Did I give unto the *house* of thy father . . .?" I. Sam. 2:28.

"The Lord is witness against you, and his *anointed* is witness."
I. Sam. 12:5.

"Saul had smitten a *garrison* of the Philistines." I. Sam. 13:4.

"Every man's *sword* was against his fellow." I. Sam. 14:20.

"Fourscore and five persons *that did wear a linen ephod*."
I. Sam. 22:18.

"And *all the country* wept with a loud voice." II. Sam. 15:23.

See also the following texts in the book of Job: 6:30; 7:7, 11, 15, 20; 12:12, 20; 13:6; 15:15; 16:4, 5, 9, 10.

Lesson 16.

FIGURES OF IMAGERY—Concluded.

Personification, Epithet, Apostrophe, Euphemism,
Allegory, Vision.

7. Personification.

- a. "Therefore hell hath enlarged herself and opened her *mouth* without measure." Isa. 5:14.

"The earth which hath opened her *mouth*." Gen. 4:11.

"Death is swallowed up in victory." I. Cor. 15:55.

- b. "All the trees of the field shall *clap their hands*." Isa. 55:12.

"How doth the city sit solitary . . . how is she become a *widow*!" Lam. 1:1.

"Wisdom hath builded her house, etc." Prov. 9:1-12.

"A foolish woman (folly) is clamorous, etc." Prov. 9:13-18.

8. Epithet—Figurative adjective.

"The scepter of thy kingdom is a *right scepter*." Ps. 45:6.

"The *silver* cord . . . the *golden* bowl" Eccl. 12:6.

"Babylon, a *golden* cup in the Lord's hand." Jer. 51:7.

"Her princes . . . are *roaring* lions." Zeph. 3:3.

9. Apostrophe. In this figure absent persons are addressed as though they were present, or inanimate objects as though they had reason and understanding. It is very often combined with personification.

"Why boastest thou thyself in mischief, O mighty man?"

Ps. 52:1.

"Open thy doors, O Lebanon . . . howl, fir tree; . . . howl, O ye oaks of Bashan!" Zech. 11:1, 2.

"What ailed thee, O thou sea . . . thou Jordan . . .
ye mountains . . . ye little hills . . .? Ps, 114, 5, 6,

"Tremble, thou earth!" Ps. 114:7.

"Give ear, O ye heavens!" Deut. 32:1.

"Howl, ye ships of Tarshish!" Isa. 23:1.

"O Zion, that bringest good tidings, get thee up into the
high mountain." Isa. 40:9.

"O earth, earth, earth, hear the word of the Lord."

Jer. 22:29.

10. **Euphemism.** This figure softens a harsh or indelicate expression or even conceals the true matter by giving a mild name to something disagreeable.

"Saul went in to cover his feet." I. Sam. 24:3.

"And Adam knew Eve his wife." Gen. 4:1.

"And Jehu slept with his fathers." II. Kings 10:35.

"Them also which *sleep* in Jesus, etc." I. Thess. 4:14, 15.

11. **Allegory:** *Fables, parables, symbolical actions.*

In Galatians 4:24, the Apostle Paul, speaking of the stories of Ismael and Isaac, Agar and Sarah, says: "Which things are an allegory." In the German Bible this sentence is translated: "These words *signify* something." In the Old Testament we find a number of allegories or parables; the epistles of the apostles do not contain any, but in the gospels, in the discourses of Jesus we find many of marvelous beauty. Symbolical actions are ascribed to the prophets; these may properly be looked upon as allegories because "they signify something."

- a. *Fables.* "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying: Give thy daughter to my son to wife." II. Kings 14:9.

Jotham's fable. Judg. 9:8-15.

b. *Parables.* Of the many we mention here:

Nathan's parable. II. Sam. 12:1-7.

The vineyard. Ps. 80:8-16; Isa. 5:1-7; Mark 12:1-9.

The eagle and the cedar. Ezek. 17.

The kingdom of heaven. Matt. 13.

The good Samaritan. Luke 10:30-37.

The prodigal son. Luke 15:11-32.

On prayer. Luke 11:5-13; 18:1-13.

c. *Symbolical Actions.*

The girdle: Jer. 13; The yoke: Jer. 27 and 28.

Presentation of the Rechabites: Jer. 35.

The type of the siege of Jerusalem: Ezek. 4.

The boiling pot: Ezek. 24:1-14.

The crowns of silver and gold: Zech. 6:9-15.

d. *Riddles.* Judg. 14: 13 and 14; Ezek. 17:5.

12. **Vision.** Many visions are recorded in the Bible. Respecting these we must carefully distinguish between the *prophetical* visions, that is, the divine instructions revealed by God in a symbolical manner, and the *rhetorical* vision, that is, something which is imagined, a mental picture of what it taking place or will come to pass.

a. *Rhetorical:* In Judg. 5:28-30, Deborah speaks of what the mother of Sisera said and did, picturing it vividly to our imagination. This is a rhetorical vision.

In I. Sam. 8:10-19 we have another example of rhetorical vision. Here Samuel draws a mental picture of what the king will do.

b. *Prophetical:* These are properly included here because they are symbolical and must be interpreted. Of the many prophetical visions we mention only a few:

Isa. 6. Vision of the Lord's glory.

Jer. 24. Vision of the good and bad figs.

Ezek. 37. Vision of the dry bones.

Dan. 2. Nebuchadnezzar's dream.

Amos 7. Grasshoppers and plumbline.

Zech. 1-6. Visions of Zechariah.

The last book of the Bible, *Revelations*, contains many visions and symbols by means of which the eternal Son of God revealed to His apostle, first Himself in His divine glory and majesty, and then the development and final consummation of His kingdom.

EXERCISES.

What figures of speech are contained in the following passages?

"The sea saw it and fled; Jordan was driven back. The mountains skipped like rams and the little hills like lambs." Ps. 114:3, 4.

"What ailed thee, O thou sea, that thou fleddest? thou Jordan that thou wast driven back?" Ps. 114:5, 6.

"She that was great among the nations, and princess among the provinces, how is she become tributary!" Lam. 1:1.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet." Rev. 12:1-6.

"The words of his mouth were smoother than butter." Ps. 55:21.

"I will be unto her a wall of fire." Zech. 2:5.

"Thou daughter that dost inhabit Dibon, come down from thy glory and sit in thirst." Jer. 48:18.

"Woe to Ariel, to Ariel, the city where David dwelt!" Isa. 29:1.

SUMMARY.

Biblical Figures of Speech.

Figures of Emphasis.

Parallelism (4)
 Repetition (7)
 Ellipsis
 Pleonasm
 Antithesis
 Rhetorical Question
 Exclamation
 Definite or Round Numbers
 Asyndeton
 Polysyndeton
 Irony
 Rhetorical Command
 The Smallest or Largest Possible
 Emphatic Position (3)
 Negation
 Affirmation or Oath
 Summation
 Quotation.
 Demonstration
 The Uttermost

Figures of Imagery.

Simile
 Comparison (2)
 Metaphor
 Metaphorical Verb
 Metonymy (15)
 Personification
 Epithet
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 Euphemism
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 Fable
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